

'We'll come out on top'

Watts' operation today

Head basketball coach Stan Watts optimistically assured some 11,000 fans Saturday "we'll come out on top..."

He wasn't referring, however, to the Cougars' WAC crown hopes, bolstered last weekend by wins over Arizona and Arizona State.

The 59-year-old head cage coach and BYU athletic director undergoes surgery today for cancer in the pelvic region.

One of the three Provo surgeons to perform the operation at 10 a.m. today termed the cancer as a "very rare tumor" but added, "we're quite hopeful."

The surgeon said Watts, who has missed two basketball road trips this season because of the condition, has undergone several radiation tests to rid him of cancer—but to no avail.

It is not expected to accompany the team to Salt Lake City Saturday for the University of Utah game.

"I'd like to be coaching the team of doctors working on me," quipped Watts before entering Utah Valley hospital Sunday.

During post-game remarks Saturday commemorating the end of a 20 year era in the Utah Fieldhouse, President Ernest L. Wilkinson paid homage to Watts and called for a meal fast on Sunday for a successful operation.

Daily Universe



Vol. 23 No. 96 Provo, Utah Monday, March 1, 1971



The coaching future of head Cougar mentor Stan Watts hinges on a cancer operation today.

Photo by Jack Krossen

Magazine out

Inserted in your copy of the *Daily Universe* today is the first issue of *Monday Magazine*, a publication dedicated to providing in-depth coverage of events and issues confronting the BYU student.

On a trial basis, *Monday Magazine* will continue each week for the remainder of the spring semester. At its May meeting, the University's Board of Student Publications will decide if the magazine will become a permanent part of BYU life.

Monday speaks for itself. Read it carefully. Over the next few weeks take note of its content. Consider the depth of its coverage, the quality of its reporting and writing.

Mail all comments to:

Paul James Toscano, Editor
Monday Magazine
522 ELWC

NASA chief

Fletcher appointed

President Nixon has named James C. Fletcher, University of Utah president and former BYU student, as head of the country's multibillion dollar space program.

At 51, Fletcher will succeed Dr. Thomas O. Paine as chief administrator of the National Aeronautics and Space Administration (NASA). Paine resigned Sept. 15 to take a job in private industry.

According to United Press International, White House sources have said that Dr. George Low, who has been acting director of NASA since Paine's departure will remain with the space agency, probably as deputy director.

Son of Dr. Harvey Fletcher, BYU dean emeritus of the College of Physical and Engineering Science and widely known as the father of stereophonic sound, James Fletcher attended BYU from 1937 to 1939.

He graduated from Columbia University and received his doctorate from the California Institute of Technology.

Dr. Fletcher organized the Space

Electronics Corp., and was its president from 1960 through 1962. Before that, he was associate director for the guided missile laboratory of the Ramo-Woodbridge Corp.

While President of the University of Utah, since 1964, the campus has increased 87 per cent in acreage and daytime enrollment has jumped 90 per cent.

Fletcher takes over the space program at a time when it is facing further cuts in budget and personnel. From a peak budget of \$5 billion a year when it was driving for the moon, NASA now is down to about \$3 billion a year.

Acting director Low, in Houston, said he was "very pleased that the President has nominated a man of Dr. Fletcher's qualifications to become administrator... and I'm looking forward to working with him."

A spokesman for the university said of Fletcher: "He has done a lot for us—not just in terms of raising money but also in upgrading the faculty."

Fletcher will receive a salary of \$42,500 as administrator of NASA.

Ho' trail casualties mount as Viets launch 'big push'

IGON (UPI) — U.S. aircraft bombing South Vietnam's offensive at the Ho Chi Minh Trail in Laos were ended Sunday with killing 542 North Vietnamese, many of them around Hill 31 in a tank battle. A South Vietnamese leader said North Vietnamese crews jammed in tanks and ordered to "win."

res of big U.S. Air Force cargo planes ended into the U.S. support base for the offensive at Khe Sanh on the South Vietnamese side of the border, and an Air Force source said "the big push is on."

commander of the 9,000-man U.S. support team, Lt. Gen. James W. Westland, said at Khe Sanh that the "old Laos offensive" has not gone as "we intended" but he described it as "an overall." The main body of the 10,000 South Vietnamese tank force in Laos has been halted 16 miles inside Laos.

fighting continued Sunday around Hill

31, a South Vietnamese base which was reported to have been overrun by North Vietnamese regulars last Thursday. The commander of the countertanking South Vietnamese tank column said it had not been recaptured despite a claim by South Vietnamese headquarters in Saigon.

The South Vietnamese commander, Col. Nguyen Trong Luat of the 17th Armored Regiment, said U.S. air strikes were blasting the summit of Hill 31. Military



Dr. James C. Fletcher

Hanks to speak

ment in Church and civic affairs, particularly in the field of youth development, Elder Marion D. Hanks, will visit to the Council of the Twelve, will visit to the Council of the Twelve, will visit to the Council of the Twelve.

member of the BYU Board of Trustees and member of the Weber College and Utah State College, Elder Hanks will give the commencement address at BYU in 1969.

was the first chairman of the Utah Committee on Children and Youth. In 1964 he was appointed a member of the Utah State President's Citizens Advisory Committee on Youth Fitness, on which he has served for several years.

The 'last' line-up Was it really worth it?

Editor's note: Saturday saw the last varsity basketball game to be played in the George Albert Smith Fieldhouse. Although the team still has games scheduled in its race for the WAC crown there will be no more home games this season. Next season will see the team ensconced in the new activity center now under construction.

The new home will provide some 22,500 seats and, hopefully, will eliminate the necessity for the midnight line-up for seat passes. However, for last Saturday's game the line-up was still very much in evidence. *Daily Universe* editorial writer Wynn E. Bartholomew was in the line-up and was part of the crowd. This is his word-picture of what happened.

"... Single line... single line..."

A group of guys among a massive crowd packed at the entrance to the West Annex rhythmically chants in response to the ultimatum. "Move back and form a single line... we won't let you in till you do it," shouts a futile face inaudible past 15 yards. "Shush... quiet... shut up..." A chain-reaction roar by those attempting to break down him out.

The crowd pushes backward. Those at the rear push forward. It's like a gigantic tug-of-war in reverse.

"Cut it out!... Oh my foot! Who stepped on my foot!" groan those caught in between. The crowd grows angrier, more impatient as it packs tighter and tighter. The line stretches back out of sight around the indoor track, but arriving latecomers, as they muscle in, never see the end.

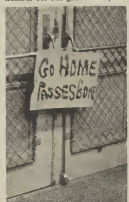
"End of the line... end of the line," screams the angry crowd.

Suddenly there are blue uniforms all around, some doctored in riot regalia. "It's a raid!" someone hollers and the crowd jeers. "You gonna give me a parking ticket, huh?" Are they going to beat us? "How about an angelic manifestation?"

"Shush... quiet... shut up..." echoes through the building as futile attempts at communication with the crowd are made. Some maintain a sense of humor though. "Line up in alphabetical order," hollers some jolly soul. "Yes, and I'm Aaron Aardvark!" comes the reply. "The numbers are coming from the BYU Press!" "This is the BYU Press!" A little laughter rolls through the angry crowd. "Give us Barabbas," taunts someone as a man in a coat and tie rises to

speak. It's suddenly quiet. "Because you people have been so Christian," booms the man in the coat and tie. "A girl's leg has been broken (an unconfirmed rumor)... And this is the first time that Security has been called out..." Again more jeers; "Shut up! This is the first time you guys have blown it so bad!"

"If I see anybody move..." he threatens as they begin to raise the door, and again a cascade of jeers and hoots. "We are opening the gate of the West Annex. There will be no crowding! You will come through one at a time." A cheer rolls through the crowd. "Walk like civilized human beings." The crowd cools down and methodically moves through the narrow entrance. Twelve hundred passes for 2,400 tickets, but more students than that stand in line. "Go slowly, don't bunch up," the voice of authority repeats over and over. "No number for this girl... him, too!"



They slipped in!" A member of Young Men in his white "beany" restores some humor: "You folks are so sharp," as the line files through, "I can hardly believe it. All right now! Man, are you guys cool!"

"Do not put down any bedding and stay in line (once inside the West Annex), pick up your pass... You do not need an identity card," the monotonously repetitive voice calls out. Inside the annex, the crowd obliviously puts down the bedding, settles, and begins to enjoy itself.

Back at the entrance, "...587," "Oh yeah..." 589," "That's not so bad!" "...592," One dazed girl walks right on past the fellow handing out the numbers. "Hey, you wanna pass?" She stares for a moment, lost in another world. "Oh, yes! Yes please! Thank you!" snapping back into reality full of gratitude as if someone had given her a gift. "...600, flip, I thought I was farther up than that." From back

in the line: "They don't appreciate us. We're keeping Security off the streets." Soon thereafter one officer turns to a couple of others and says, "Brethren, let's blow!"

The inside of the annex is packed now, and the concessionaires are doing a torrid business. Everyone is stretched out on blankets, newspapers, and sleeping bags, idling away time in diverse ways. Many are reading, mostly textbooks, but one fellow is laboring through a beat-up "Lady Chatterly's Lover." Some are unbelievably sacked out—especially couples. Others are consciously enjoying the discomfort: "Rub harder, honey, it still itches." One couple is reading the scriptures together, flat on their backs.

One girl is knitting an Afghan, several are singing. "Well, 1, 2, 3, What are we fightin' for, I don't give a... next stop is Vietnam." "Man, Man" and "The Cruel War" are also recurring renditions. Some students are playing Risk. "Who do you think you are, Napoleon?" And two little, cowboy-hatted boys are building sand castles in the darkness corner. The most common pastime is cards. Hearts, solitaire, bridge, pinocchio, spit, poker, and even rock, old maid, and crazy eight for the religiously pure. For many it is a new experience. "Why should I break out the ace." "The ace is the highest number." "Oh?" Another group of six: "Let's play hearts from two decks... It's easy, you just have two dirty old ladies, that's all."

Everyone who isn't asleep or reading is busy talking about important, relevant problems in their lives. "It's really hard to get readjusted after a mission. All these girls..." (A girl, incredulously) "Are you kidding me? She finally got engaged!" "He thinks she's pretty funny. He thinks he can go out and get engaged anytime he wants."

"So Cathy and I are rolling around on the floor, you know, and this old lady comes in... she almost fainted." A few feet farther away a group of guys talk about man's favorite pastime.

"Man, I saw this girl with a fantastic figure awhile back."

"Yes, six months ago," comes the reply. "Hey," says the first, "where it (huh?) goes again. Do you see her?" "I can't see any good-lookin' chicks." The first again, scornfully, "Aw, you can't see past your big nose."

A couple of guys playing a "modified form of line chess" offer me something to eat. "What are you eatin'?" "Wheat honeys and banana bread... and a lot of love." I take a slice of banana bread, already buttered, and ambling over a few feet, spy this



Photos by Crumson

dog—a miniature poodle. Her name is Sadie and she's eating my banana bread. Her smuggler prompts "What do you say, Sadie?" But she's too busy with her treat to pay any attention.

Two fellows, indubitably business majors, plot to take advantage of the situation. "We ought to start a drive-in... we'll hang a screen up there on the wall and charge two bits a head." His friend nonchalantly retorts, "At least it'll keep everybody quiet." Speaking of taking advantage of the situation, Heaps of Pizza is here stumbling all over. "Hey, look at this idiot trying to deliver pizza. He must be hard up for money." (As of midnight, they had sold a dozen or two unordered pizzas.)

A few people are having a good time engaged in tossing a football. Another guy is playing matador with his dad's shoe while she is vainly trying to keep her white sock out of the dirt. Still another fellow, fitfully trying to stay awake reading, is approached by two untutored lovers. "Do you mind if we share your blanket?" Awkwardly snapping to attention, he replies, "No, not at all... not at all!"

The West Annex is a swarming mass of humanity. Clouds of dust kicked up by dragging heels fill the air making it unpleasant to breathe. "I've eaten all the sawdust and dirt for ten square feet." One is reminded of the rallyard hospital in the movie, "Gone With the Wind," though there are more giggles and groans here. In viewing the mess of people and garbage, there is no one logical conclusion, man is an ecological anathema.

Rather than keeping us here in

our increasing misery, "authorities" decide to hand the ticket passes now instead of 5:30 a.m. "All you bear people in this row, stand up, let's get out of here." "Hey, pick up some of that garbage... we're not moving all the garbage in this as picked up." So at last we're filing, tired but happy, into green seats. The fight is gone now, and everyone wants home.

But there is more waiting activity cards are being pun, and the topics of conversation never change. "Who called it?"

A girl with a round face beautiful green eyes replic did it? Her friend probes dry. "Don't you feel sorry for a

("Nonchalantly") Yes, a bit ("Yeah, I'll bet your heart bleeds." ("Wistfully") He w to marry me... "You t him down?" "...aa, (indignantly) he really hies One fellow asks his friend v still reading. "After two I have you read very much."

the first five pages." And a couple is discussing the c trends in the movie indust think "Romeo and Juliet" addrest movie I ever saw."

about "Shenandoah" or "Love Story?" "Now, they were s they don't tear you u "Romeo and Juliet" "... "Love Story?" They're so m love it just kills you wh dies... You know it's just I really came out of that depressed, for a whole day half I was depressed... it w so sad... but you still hope, man, you always hope... that whole theat just one big snuff!"

Daily

Universe

The Daily Universe is an official publication of Brigham Young University and is published as a cooperative enterprise of students and members of the faculty and administration. The Daily Universe is published Monday through Friday throughout the academic year and twice weekly during summer sessions—except during vacation and examination periods.

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Borrowers benefit

Loan interest rates down

By NEDRA WEST

The lower interest rates on loans announced by the government earlier this week, means that more money will now be available at lower interest rates for people wishing to borrow money from banks for home building and buying, according to a local bank.

This is good news for those who wanted to borrow money during the last few months but found the rates too high or the money just not available. Since this move is designed to stimulate the slowed

economy into action, creating more business and more employment, it should be a welcome change for students soon to graduate and looking for jobs. Students will only be indirectly affected by the increased availability of money since loans for students are, said a local banker, a unique situation different from regular home loans. Provo banks urge students to get loans for their education through their parents at their parents' bank in their hometown.

Theoretically then, each bank in towns across the nation could take care of its own people and all could be served," said a bank official. What sometimes happens, according to the banker, is that students all try to get loans in the town where they go to college, and the banks are swamped with loan applications.

BYU student killed at mine

DIVIDEND, Utah County—Paul Jolley, 20, Orem, was killed in a mine cave-in Thursday, 2:15 p.m. at the Burgin Mine, Kennecott Copper Corp. in the Tintic Division.

Nine other workers suffered injuries in the early morning mishap.

Mining officials said the victim was killed timbering and a slab of rock fell on him. His body was taken to Payson City Hospital, but attempts to revive him failed. Mr. Jolley, who was married in December, was working at the mine after school hours at BYU. He had worked there since June 3, 1969.

Chilean student

She was born singing

By DANA L. KEHR
Universe Staff Writer

She may not be the girl from panama, but every guy that



Elsa RICO

isses Chilean foreign student Elsa RICO goes "Ah."

And part of the reason they go "Ah" is that RICO is friendly, pretty, and outgoing.

She has spent the last few days in the health center recovering from a foot operation, and her room has something of a circus atmosphere as friends come and visit and talk.

Bob, a friend she made at the health center is about to be released. He comes to give RICO's "Peanuts-Snoopy" balloons. There is a book and a "Mad" magazine sitting on the stand next

to the bed, and on the bed tray there is a silver colored water pitcher, two blue and white paper drinking cups, and RICO's corrective shoes.

Her happy spirit shines through as she tells her life story.

"I was born singing. WAAAAA in B-flat," she said.

Her mother noticed RICO was fond of dancing and started to encourage her.

"When I was six, my mother took me to a radio station," RICO said. "It marked the first time I sang in public."

From radio, RICO started singing for local TV stations in Chile.

IT WAS her interest in singing that eventually led to her joining the Church.

She had been planning on serving a mission for the Catholic Church in Africa, but a friend invited her to stay with her while she took the missionary lessons from the Mormon Elders.

"They learned I liked to sing, and they invited me to sing in MIA," said RICO.

"I met people there, and I was impressed," she said. "But so far the religion itself didn't interest me."

The LDS people kept inviting her to come and sing, and she got attached to them. Eventually, she wanted to join the Church.

About the time she was baptized, RICO composed a children's' about "I was born singing."

"I suggested to make an album of lullabies for kids," said RICO.

The recording company wanted the songs finished in a month, so RICO went home, "about the door," and began "calling for inspiration."

RICO came to the states to sing

feel necessary to help the economy. When they wish to make money tighter, they raise the interest rates on governments securities, bonds, etc., to get people to invest their funds in governments. When they feel a loosening is needed to increase the amount of money available, they lower the interest rates on government securities so people will put their money in the banks again. With more money in the banks, there is more money to lend, and with money to lend the rate of interest goes down.

Several months ago, the government was worried about "runaway inflation." To try curbing inflation, the government made money hard to get. "Now it is not so much worried about inflation, but the slow economy and high levels of unemployment. The idea of loosening the money situation is to get economy moving but still keep the rate of inflation from rising too much, the banker said. The rate of inflation will always increase due to the government policy of deficient spending, but they try to control it so inflation doesn't rise too rapidly.

There is a great deal of speculation among experts as regards to the government economy. Few economists agree on how the situation is to be handled. Each has his own view on why interest is the way it is, and how the problem should be handled.

Newcomen honors BYU

The Newcomen Society in North America announced today that a Newcomen Dinner Meeting honoring Brigham Young University will be held April 2, on the BYU campus.

Charles Fennore, President of the Society, said that Dr. G. Homer Durham, Commissioner of High Education, has been named Utah Chairman for the Newcomen Society.

Ernest L. Wilkinson will be guest of honor and speaker at the semi-formal dinner to be held in the Wilkinson Center. He will present a scholarly paper which later will be published by the Society.

The Newcomen Society is a non-profit membership corporation that holds meetings throughout the United States and Canada to honor businesses or

institutions that have made a significant contribution to industrial and institutional history.

The Society was founded in April 1923 to perpetuate the life and work of Thomas Newcomen, the British inventor whose atmospheric steam engine paved a way for the Industrial Revolution.

College Republican

Forum II

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8:00 p.m.

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'clip and save'

Activities

MONDAY

International Film Festival (IFF) presents "Mas Bonita Que Nunciamos," a Spanish film with English subs in the Varsity Theater.*

Play, "Abraham Lincoln in Illinois," at 8:00 p.m. in the Pardoe Drama Theater, HFAC.

Student vocal recital: Arden Hopkin, Baritone, at 8:15 p.m. in the Madson Recital Hall, HFAC. Free.

The Belle of the Y Talent Contest, 7:30 p.m. in the ELWC Ballroom. The public is invited.

TUESDAY

Play, "Abraham Lincoln in Illinois," at 8:00 p.m. in the Pardoe Drama Theater, HFAC.

Varsity Theater, "House of Cards," with George Peppard and Inger Stevens.*

WEDNESDAY

BYU Community Concert, featuring Elly Ameling, soprano, at 8:15 p.m. in the de Jong Concert Hall, 50 cents.

Play, "Abraham Lincoln in Illinois," at 8:00 p.m. in the Pardoe Drama Theater, HFAC.

Belle of the Y Pillow Concert featuring "Gary Packett and the Union Gap," 8:00 p.m., ELWC Ballroom. \$2 per person. Tickets are available in 327 ELWC. Pre-concert entertainment will feature the "Love Syndicate." Doors will open at 6:30 p.m.

Varsity Theater, "House of Cards," with George Peppard and Inger Stevens.

THURSDAY

Play, "Abraham Lincoln in Illinois," at 8:00 p.m. in the Pardoe Drama Theater, HFAC.

Travel Adventure Series, film, "Four Faces of Southeast Asia," at 7:30 p.m. in the JS Auditorium. \$1.50 per person.

Varsity Theater, "House of Cards," with George Peppard and Inger Stevens.

FRIDAY

Play, "Abraham Lincoln in Illinois," at 8:00 p.m. in the Pardoe Drama Theater, HFAC.

Varsity Theater, "House of Cards," with George Peppard and Inger Stevens.

Weekend Movie, "Far From the Madding Crowd," JS Auditorium.

Belle of the Y Dance, 9:00 p.m., ELWC Ballroom, featuring "Five Deep." \$2 per couple.

SATURDAY

Play, "Abraham Lincoln in Illinois," at 8:00 p.m. in the Pardoe Drama Theater, HFAC.

Varsity Theater, "House of Cards," with George Peppard and Inger Stevens.

Weekend Movie, "Far From the Madding Crowd," JS Auditorium.

Concerts Impromptu at 8:30 p.m. in the Memorial Lounge, ELWC. Free.

Fresh Ski Party — all day/night passes/dance in lodge for \$3.50. For rides call ext. 3045. Tickets will be on sale Weds.-Fri. at the ELWC 3rd floor ticket office. To be held at Solitude Ski Resort.

Medley Dance in the ELWC Skyroom from 8:30-11:30 p.m. 50 cents.

*For movie times call 375-3311.

Holland's Elly Ameling to perform at Lyceum

Elly Ameling, soprano singing sensation from Holland, will give a recital at BYU this Wednesday, March 3 at 8:15 p.m. in the de Jong Concert Hall. Advanced seating can be reserved by students for 50 cents.

"Her voice floats in an ambience of spun gold," said the *San Francisco Chronicle* of Miss Ameling during her triumphant West Coast debut in 1969. She has appeared in nearly every music capital of the world to universal acclaim.

A specialist in the French art song, Miss Ameling will perform music by Gabriel Faure, Albert Roussel and André Caplet. But her recordings of Schubert lieder have resulted in winning the "Grand Prix du Disque" and the Stereo Review "Record of the Year" citation.

Elly Ameling grew up in Holland and attended singing

classes in The Hague. After studying in Paris, she launched her career by winning first prize at the "Concours International de Musique" in Geneva. Since then she has sung with such European orchestras as the Concertgebouw, the London Philharmonic and the BBC Orchestra, and at New York's Lincoln Center and the Metropolitan Museum of Art. For the past several years she has made an annual tour of the United States and Canada. Although she has facility in all areas of vocal performance, she prefers the art song. She said, "I like thinking in song, and shaping my own ideas of the works, in communication with the accompanist at the piano. I also like the quick switch-over in the representation of one person or situation to another." Miss Ameling will be accompanied by the accomplished pianist Irwin Gage, currently from Vienna.

Magleby awarded first place for lithographic excellence



McKay Magleby, left, Director of the Graphics Department at BYU, receives the first place regional winner award in the 3M Company's 1970 national "Printing Job of the Year" competition from Max Wheelwright, Mr. Wheelwright, who is president of Wheelwright Lithography Company, Salt Lake City, submitted the winning entry.

A winner!

Met honors BYU coeds

Two BYU singers, Roberta Rahl and Rebecca Olsen, have won honors in the Utah Metropolitan Opera Auditions in Salt Lake City.

Roberta, a senior from Glasgow Montana majoring in Elementary Education, was awarded third

place for her soprano vocalizing, while Mrs. Olsen, an alto, came in fourth. Both will participate this Friday in the regional auditions in Denver, with a chance to win a scholarship or a contract with the Metropolitan Opera.

Winning first and second places were Phyllis Olson and William Goepfert of the University of Utah.

Recital tonight

Vocal music by Bach, Rossini and Ravel will be among numbers featured tonight in a recital by Arden Hopkin, a senior in Applied Voice. A student of Robert Downs, Mr. Hopkin has taken solo roles in several BYU music productions and was honored in last year's Utah State Fair. The program will begin at 8:15 p.m. in the Madson Recital Hall.

History films to be shown

The History Department has announced a series of films of historical interest to be shown this semester. All interested students and faculty are invited to view these films free of charge. They will be shown at 5 p.m. in the J.S. Auditorium.

Today "Daniel Webster" will be shown; "Lee the Virginian" and "Meet Mr. Lincoln" are featured Monday, Mar. 8; to be viewed Mar. 15 are "Johnston and Reconstruction" and "Fun Factory," "1898" on Mar. 22; "The Real West" will show Apr. 12; and "Life in the Thirties," Apr. 19.

Selected for lithographic excellence from more than 2,500 entries, a dust jacket designed at BYU was named one of 14 regional winners in the 3M Company's 1970 national "Printing Job of the Year" competition.

The first place regional winner for the book "A Child God Forth" dust jacket was designed by McKay Magleby for the Graphics Communication Department of the BYU Press.

The winning entry was submitted by Wheelwright Lithography Company of Salt Lake City. Max Wheelwright, president of the company, presented two plaques from 3M, St. Paul, Minn., to Mr. Magleby, Director of the Graphics Department and Ernest L. Olson, director of the BYU Press.

The contest was formulated in 1965, and brings recognition to lithographers across the U.S. Judging for all entries is based on printing definitions, ink coverage, intensity of solids, register, dot structure, design, typography, and paper stock suitability.

The book, written by Mrs. Barbara J. Taylor, coordinator of BYU's Child Development Laboratories, is a curriculum guide for teachers of preschool children. It has now been adopted by 26 universities in the U.S.

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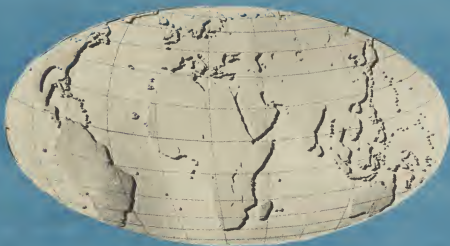
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244 N. 100 W., Provo

monday

The Daily Universe Magazine / March 1, 1971



Church Education
World Wide

Prospectus

Not long ago I received a lengthy memo from Rodger Dean Duncan, general manager of student publications, informing me of my appointment as editor of the new *Daily Universe* weekly supplement, *Monday Magazine*. As a tongue in cheek afterthought, he added:

May this publishing venture rise strong and beautiful from the ashes of past UNIVERSE supplements in a majestic "flight of the Phoenix."

His postscript is, perhaps, somewhat theatrical, but it is accurate. *Monday Magazine* is not the first supplement to the *Daily Universe*. For one reason or another, the previous attempts have failed, and all that remain are the "ashes" to which Brother Duncan referred.

With some idea of the work involved in publishing a magazine, I realized why this type of venture is so failure prone. The tasks are many and complex. Aside from financial, administrative, and technical adjustments, we had to solve many difficult problems of communication, which, I believe, posed the greatest threat to our success.

Purpose

To begin with, our objectives had to be clearly defined. As we endeavored to do this, we learned from a work by Dr. Suzanne Langer that communication, the exchange of ideas through the use of symbols, may be one of man's basic needs, as real and as powerful as any of his physiological needs. According to Langer, man NEEDS to put his ideas into symbolic form and express them. (I rather like this idea. It explains my innate urge to find exactly the right word to express a particular concept.) Langer's hypothesis helped us to formulate a definitive statement of purpose for *Monday Magazine*: To provide a needed market place for responsible thought, and to encourage the exchange of ideas through graphics, photography, and the printed word with the object of edifying our readers.

Editorial Policy

Once the problem of purpose was solved, there remained the less philosophic and more difficult task of creating a trustworthy, credible, and prestigious publication. This is not easy, and only time will tell whether or not we have succeeded. Since a publication cannot sustain any trust or credibility in an academic community if the editors insist on presenting only one sided coverage of controversial issues, *Monday Magazine* will publish all views which are responsible and articulate. (I stress articulation because I strongly believe that sound thinking is worthy of beautiful language, and the readers of *Monday Magazine* are worthy of clear and concise copy.) Hopefully by maintaining an open and neutral editorial policy, we shall avoid the stigma of "house organ," and shun the taint of "crusader." Our desire is to treat all issues fully and fairly without violating the University's goals, or compromising the Church's standards of good taste and discretion.

Cognitive Dissonance

It may be that we shall occasionally employ the principle of cognitive dissonance in our writing. That is, we may choose to begin an article on what might seem to be a rather negative or incongruous note for a Church related publication. Such cases will be rare (lest they lose their effect), and will always move to positive conclusions, congruent with the principles of our faith. We understand that cognitive dissonance is an effective tool only if the dissonance deliberately created is properly resolved. We shall endeavor to avoid printing anything inappropriate, artless, or banal.

Readership

No publication can attract everyone. It would be virtually impossible to assess the preferences and interests of every one of our readers, and provide copy which will appeal to each of them. Our desire, however, is to appeal to a majority of both students and faculty at Brigham Young University. To do this we will try to please readers with

inquiring minds; a taste for relevant, timely, thoughtful, and sprightly copy; an appreciation for clean, aesthetic design; and a distaste for the trite, the inaccurate, and the spurious. In addition, we decided to make *Monday Magazine* the effort of both faculty and students by soliciting contributions from opinion leaders in both groups. In this way we will take maximum advantage of campus spokesmen, and give *Monday Magazine* its widest appeal.

Content

With some notion of who our readers would be, we began tackling the problem of content. We decided that *Monday Magazine* should give readers (1) a fuller knowledge of practical problems and greater competence to deal with them, (2) an aesthetic experience from the examination of specimens of literary art, and (3) relief from tensions through material which offers pleasant distraction. Our readers will be provided with in-depth treatment of social, political, economic, and religious issues, complimented by book reviews, film critiques, sports coverage, photo stories, literary commentary, word portraits, essays, poetry, editorials, humorous pieces, cartoons, and occasional public service entries.

Miscommunication

I wish to add parenthetically that in any effort to exchange ideas there is always the danger of miscommunicating which can occasionally lead to a great deal of unnecessary tension and regrettable and, even, costly reactions. Incorrect assumptions, indiscriminate, mis-applied meanings, polarization, differing attitudes and perceptions, and just plain impulsive pig headedness can be the fault of either the writer, or the reader, or both. Readers can often avoid misunderstandings by perusing a publication as objectively as possible, and withholding their reaction (when emotions are stirred) until the heat of disagreement has dissipated. *Monday Magazine* will try to avoid miscommunicating by stressing thorough research, quality writing, and meticulous editing. In addition, we invite our readers to critique our efforts. This type of "feedback" is vital to the well-being of any publication. We encourage letters to the editor of *Monday Magazine* even though space limitations may not permit the publication of all of them.

Treatment

Since I have mentioned the problem of limited space, it might be well to admit that design and aesthetics have presented quite a difficult problem for us. We want to publish an attractive magazine which has an identity distinct from that of the *Daily Universe*. For awhile, however, we must continue to publish on newsprint with spot color. We are fully aware that full color printing on glossy paper couldn't possibly hurt our popularity; our present budget, unfortunately, prohibits this type of "extravagance." We will muster all the artistic talent we can find to make *Monday Magazine* attractive and readable. We intend to avoid the cluttered appearance which is associated with newspapers. Photographs, graphics, and typography will be carefully selected and laid out for maximum aesthetic appeal. We look forward to the day when we can afford to employ some of the more stylish eye-catching devices. We do not feel that sophistication and urbanity need necessarily be the exclusive possessions of the liberal press.

Conclusions

The problems of purpose, policy, style, tone, readership, content, miscommunication, feedback, and treatment have been carefully considered and, for the most part, solved. By taking advantage of recent communications research and by incorporating timeless standards of literary excellence, we intend to produce a highly successful, popular, and readable *Monday Magazine*.

Paul James Toscano,
Editor



Liahona "College" on the Island of Tonga.

Church Education World Wide

by Bruce Porter
Freshman, Albuquerque, NM.

In an open letter to Church leaders dated January 1970, the First Presidency announced that due to rapid growth of the Church throughout the world, youth should be encouraged to attend local schools with Institutes in order to relieve the burden on Church colleges.

This letter amounted to an official recognition that the Church education system was no longer a Rocky Mountain endeavor, but had become a world-wide institution. Shortly after this, the administrative structure was reorganized to meet the demands of an international school system. Neal Maxwell was named Commissioner of Church Education.

In this position, Brother Maxwell labors directly with the Combined Boards of Education and Institutes, which include all of the First Presidency and the Twelve, as well as a few other General Authorities. Belle Spafford has the distinction of being the only woman on the board and the only member who is not a general authority.

Under Neal Maxwell, there are four main divisions, headed by Ernest L. Wilkinson as President of B.Y.U., and by Christenson as Associate Commissioner for Institutes and Schools, Ken Beesley as Associate Commissioner for Colleges and Schools, and Dee Peterson as Associate Commissioner for Finance.

("We call him the Abominable 'NO' man," says Brother Maxwell, "He's really a great guy."). The other principals and presidents of Church schools are supervised by Brother Beesley.

The international "student body" of this system numbers about 225,000, equaling the entire population of the Church at the turn of the century. Although Latter-day Saints are generally aware of LDS colleges and Institutes, few have any firm conception of the Church's role in secular education on the elementary and secondary levels.

In the United States, the state schools provide very sufficient secular instruction, which, which supplemented by Sunday School, seminary, and the like, gives Mormon youth a sound basis for spiritual and intellectual growth. But this is not true throughout the world.

In the Pacific, the Church operates a school system with approximately 325 teachers and over 6000 students. Although Church schools were initiated on some of the islands in the 19th century by early missionaries, it has only been in the last few decades that modern buildings and facilities have appeared.

The Tongan Islands, have the largest number of students and schools in the Pacific. A high school and one elementary school are on the island of Tongatapu, while seventeen other schools are located around the islands, with one in Suva, Fiji. Orson White is superintendent of the Tongan schools including Liahona High, a boarding school with a 600-acre campus and about 90 faculty members. Many teachers there are former graduates of Liahona who continued their education at the Church College of Hawaii. The school operates a 577-acre plantation in dairy, poultry, and hog production which assists in providing student employment and food for the dormitories.

Mark Littleford is superintendent of the Western Samoan schools, which include the Church College of Western Samoa on the island of Upolu, near the capital city of Apia. As in all the Pacific schools, campus wards are found here, and daily religious instruction is given. The school maintains a plantation project of over 1000 acres and several hundred head of cattle. In addition to this high school, the islands

will soon have nine elementary schools, some of which are already operating.

Also included in the Church's Pacific system is Mapusaga High School in American Samoa (Jack Welton, superintendent), an elementary school in Papeete, Tahiti, and a high school in New Zealand. The Tahitian school — "Ecole Primaire Elementaire-SDI" — is unique in that all of its teachers are French nationals and classes are required by law to be taught solely in French.

The Church College of New Zealand is a boarding school located in Temple View, adjacent to the New Zealand Temple near Hamilton. Concerning its dormitory life, its school yearbook, *Beehive*, commented that, "dorm parents move in mysterious ways, their wonders to perform."

But the students have produced wonders themselves. The school, attended by 700 students, over half of which are Maori, has had a far higher incidence of success in government examinations than the national average. In 1970, the school won both the national basketball and water polo championships. Alton Wade, the school's principal, writes that they took the water polo championship "after having to play 5 straight games on a Saturday, because of our refusal to participate in a Sunday tournament...this accomplishment received wide publicity and particular note was made of the team's observance of the Sabbath. The other teams played their games over a three day period."

The Church College won the five games by a total of 58-20, and four members of the team were chosen to represent New Zealand in international competition with Australia.

Moving east to Latin America, the Church operates schools in two countries: Mexico and Chile. The center of the Mexican system of over 7000 students is found at Benemerito de las Americas (Benefactor of the Americas) just north of Mexico City. This school enrolls 1200, of which over 100 are students at a normal (teacher training) institute, unique in the Church. Presently two student wards function on this campus which was begun on a dairy farm in 1964.

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Interview: Neal Maxwell

On February 11, *Monday Magazine* interviewed Neal A. Maxwell, Commissioner of Church Education. The following is a transcript of that interview.

MONDAY: Is it true that the Church population of college-aged people is increasing at such a rate that by the year 1980 there will be approximately 270,000 students who will not be able to attend Brigham Young University?

MAXWELL: We have over 200,000 young members of the Church in colleges and universities around the world now, and of course, only 25,000 of them are attending BYU. This situation will increase, since the block which includes college students is one of the fastest growing in the Church. We will have larger and larger numbers of young people who cannot be admitted into the Church's educational system, because the system will not be able to grow as fast as the population.

This may be one of the reasons why the First Presidency, in an important letter dated January, 1970, encouraged us to move as rapidly and as rationally as we could in building up the seminary and institute program. We can't build a BYU in every area where there are members of the Church. It's just impossible. On the other hand, we know that it is important to give religious education and support to our college students around the world. We will have to move carefully but rapidly.

We have men doing seminary work in Guatemala, who will probably want to do something with an institute program. Now when we say "institute program" we don't mean a big building. We are talking about holding courses somewhere, often in a rented facility. We have a man in England doing seminary and institute work with large numbers of young people there, as well as in Frankfurt, Germany. We have a man in Uruguay who is serving that country and Argentina, and we have a man in Sao Paulo, Brazil. I think what we'll see is the internationalization of the seminary and institute program on a careful but rapid scale.



MONDAY: Could the "internationalization" of the Church's educational system lead to the "Americanization" of the members of the Church in other countries?

MAXWELL: If you want my personal feeling, as I stated in the general priesthood meeting in the October Conference, this is not an American Church. It is the Church of Jesus Christ. That means we don't want the North American profile to get in the way of salvation. As we move into countries around the world we will train the people of that country or culture to do the job, as rapidly as we can. In South America, we will start a program with a man from America; but as quickly as he can, he will pick Latin colleagues whom he can train for the job.

MONDAY: With the expansion of the Church's seminary and institute system, what will be done to fill teaching positions with qualified men?

MAXWELL: Joe Christensen is making some special recruiting efforts. We'll try to go out and recruit the top LDS young men we can, whether at Yale, or USC, or wherever, so that each year we bring into the system the best men we can find. We hope to divert them in some cases from careers in law and medicine. We think your generation is less materialistic. That is one of the great things about you, which will give us the chance to say, "We know you can make a lot more, but we hope this appeals to you." In fact our man in England is a former student body president of the U, who went down to Berkeley's Bolt Hall and got his law degree. He is now in the institute and seminary program, and is delighted.

There is an outlet for the idealism of the young Latter-day Saint today who doesn't feel it is necessary to make \$70,000 a year. We must go out and identify those people, and recruit them as rapidly as we can. They don't have to be Ph.D.'s in religion. The men we want ought to represent many disciplines on the spectrum so that when our young people, on a typical campus, step across the street into an institute, not only are they greeted by men who are spiritually capable but intellectually competent as well.

It's going to take time but it is an exciting era. In fact, I'm not free to mention it now, but you've got a very bright scientist on your faculty, and we've got an institute that needs him.

On the other hand, we'll have men in the institute systems who could move back to BYU when they're through. So we'll go for interchangeability of top-flight personnel, and that will be a more rounding

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The 287 acre farm, named *El Arbolillo* (The Little Tree), serves much the same purpose as the Pacific plantations.

Brother George Turley is the superintendent of over thirty other Church schools in Mexico, scattered from the northern most in Tijuana to a school in Tapachula near the Guatemalan border. All of the schools, with the exception of those in Juarez colonies, are taught solely in Spanish, usually by Mexican nationals. In Colonia Juarez, English is also taught. The Juarez Academy, instituted in 1897, is the only remaining true academy of more than 20 established by the Church in the nineteenth and early twentieth centuries. In 1910 more courses were offered at Juarez than at Brigham Young University.

Two thousand miles long and a fraction as wide, Chile is presently the home of five Church schools that range from grades one to ten. In addition the Church has recently purchased a former Catholic school and various farmlands for expansion of the system. Lyle Loosle is superintendent of the Chilean schools. He lives with his family in Santiago where he directs 65 teachers and 1500 students. The Church schools are treated very favorably in Chile despite the emergence of a new Marxist government. In a nation where 50% of all youth cannot attend school, Brother Loosle explains, "the government likes us, because we are helping them bring in money and educational opportunities rather than taking them away." Indeed it is the title payers of the Church who support these elementary schools which charge a tuition of only 70 cents a year.

In Chile the school year extends from March to December — the winter months in the southern hemisphere where the work loads and curriculum require study loads up to 40 hours a week. The heavy schedules are designed to help the students pass the rigorous government examinations given at the end of each year. All classes are taught in Spanish; however, by graduation students are expected to be trilingual.

Elementary school students in addition to their regular work load are required to take a course called, "Religion y Moral" (Religion and Moral Teaching). High school students study only the required college prep courses — elective courses are unheard of.

Although non-Mormons attend the Church schools in Chile, they never exceed 15% of the total student body. When non-members register they are required to pay a small fee in addition to the tuition.

The Church's present international education system is a far cry from that founded in its early days. Actually, the first Church school was founded by revelation in 1833 — the School of the Prophets where sixty students enrolled the first term.

Courses were offered in religion, politics, literature, and geography. Later a course in Hebrew was added. By 1837 a "juvenile" department was associated with the School of the Prophets, demonstrating the early concern of the Saints for secondary education. Schools of the Prophets were continued in Jackson County and later in Salt Lake Valley where classes was held until 1873.

Another early Church school established by the Prophet Joseph Smith was the "Colesville school," directed by Parley P. Pratt. It was the first school built in what is today Kansas City. Many non-Mormon sources and histories of the period reflect admiration for the educational accomplishments of the early Saints.

On December 16, 1840, the State Legislature of Illinois passed an act permitting the newly founded City of Nauvoo to establish a University "for the teaching of the Arts, Sciences and Learned Professions." This was the first city university in America. To moderns, perhaps its most attractive feature was its tuition: "Five dollars per quarter, payable in advance."

During the extensive Mormon colonization of the west, the Saints manifested uncommon concern for education. One of the first buildings erected in almost every Utah colony was a schoolhouse. These small schools were the genesis of today's general school system in Utah. In 1850, the Church established the first university west of the Missouri — the University of the State of Deseret. It was at this university, which later became the University of Utah, that the famous "Deseret Alphabet" was formulated.

During the period from 1875 to 1911, the Church established 22 academies in various states and Canada, including the previously mentioned Juarez Academy. Many of these became state schools; some, such as Ricks Academy, remained under Church supervision; others were gradually phased out. The earliest and most famous of these was Brigham Young Academy, founded in 1875 with an initial enrollment of 29 students.

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Water Polo Champions at the Church College of New Zealand.

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Today, Brigham Young University, the nation's largest private university with over 25,000 students, is at the apex of the Church educational system. The first student stake in the Church was organized at BYU in 1956. In only fifteen years, the University has grown large enough to sustain ten stakes and 97 wards. Students from all fifty states and over sixty foreign lands receive training in the school's 13 colleges and 75 departments.

In addition to BYU, the Church operates three other institutions of higher learning. Ricks College in Rexburg, Idaho, with its new president, Hal Eyring, a Harvard Ph.D., is the Church's second largest school with over 5100 students. Rapidly growing, Ricks increased its enrollment last year by 19%, and boasts a student body from 49 states and several foreign countries. Owen L. Cook is president of the Church College of Hawaii at Laie, near Honolulu which hosts 1100 students from the U.S. mainland, the Orient, and the Pacific. The LDS Business College in Salt Lake City is the smallest of the Church colleges with 800 students. It is fully accredited, and has one student ward and an excellent Institute program on campus.

Not long ago the LDS college student desiring religious instruction had to choose between a Church school or one of a few Rocky Mountain colleges fortunate enough to have a Institute program. Today, Institutes (the first of which was organized at the University of Idaho in 1926) have been situated near 200 plus college and University campuses where they serve nearly 50,000 participating college students. The instruction offered in these institutes is similar to the undergraduate religious curriculum at the Church colleges.

Where there are too few Mormon students to form an Institute, Deseret Clubs can be found. The first of these began on January 13, 1932, at UCLA. Both Institute and Deseret Club students find activity in the Latter-day Saint Student Association which correlates student and Church activities on non-Church related campuses. LDSSA involves a student council which includes student leaders (who are called and set apart), and representatives from various campus groups such as Institute, MIA, and from the three Church fraternal organizations.

The final and largest branch of Church education comprises the seminaries. One hundred twenty five thousand students of high school age and younger receive daily spiritual instruction. Some are taught on a released-time basis, others during non-school hours, usually in the early mornings. "Early-morning-seminary" has acquainted many students with the joy of a sunrise, and given them a droopy-eyed foretaste of the rigors of missionary life.

There are over 2500 seminary teachers in the Church. Though centered in the United States, seminaries are also found in Mexico, Germany, England, Scotland, New Zealand, and Australia, and are just beginning in Brazil, Uruguay, and Guatemala. A subdivision of the seminaries is the Indian Seminary Program in which 18,000 Lamanite students in 21 states and Mexico participate.

The rapid growth of the Church's educational system, unparalleled except by the expansion of the Church itself, brings to mind the words of the Russian author, philosopher, and "prophet," Leo Tolstoy:

"If Mormonism is able to endure, unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known."

Perhaps some future historian may look back upon the Church's rapid mid-twentieth century expansion as the beginning of the fulfillment of Tolstoy's "prophecy".

monday

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FIRMAGE'S
143 West Center
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experience for them. They will not be on just one campus seeing young members of the Church in just one city. Some of our educators will have a stint out in the Pacific, and see education in that setting, and then move elsewhere; it will be a very healthy thing.

MONDAY: Would you describe the typical Church elementary school?

MAXWELL: Well, we've got 39 (typical Church schools) in Mexico, which most people don't realize. We have one large campus at Benemérito and then we have a string of chapel areas adjoining by schools. Our system is, as often as not, a chapel in western Samoa, used as an elementary school, where we can give education to a child for sixty bucks per year. And that's probably more typical, world-wide, than anything. Chile is like that; a high school plus some elementary schools.

MONDAY: Are you building schools, renting buildings, or renovating old structures?

MAXWELL: We're using chapels for our elementary schools where it is possible, building only where we have to, such as in Tahiti. In western Samoa we have a campus, but normally we're trying to use the chapel-school because it saves us money. There's no reason why we can't use the chapel; it's the old Mormon pragmatism. There's no hostility between education and the Gospel. We try to put our money into operation rather than into capital facilities, but we can't always do that. We can't have high schools in chapels, but we can do it with elementary education.

MONDAY: Are there very many Church schools in Europe?

MAXWELL: No. And I should indicate to you that the policy of the board is: where a government is offering adequate and accessible education, the members of the Church (because they are taxpayers) should use those facilities. But when you get down to a developing country where people just aren't going to learn to read or write unless we teach them, then that's where we want to put the emphasis. Canada has a good school system. Japan has the highest literacy rate in the world—we don't need to build Church schools there. In those situations, we concentrate on seminaries and institutes. That saves us dough, and it permits us to help the people who are in a real bind. When you've got an adequate system, you don't have to duplicate it.

MONDAY: Are there any plans for any new universities or colleges?

MAXWELL: No. I really think we're going to plant the seminary and institute flag. We know that parents and others would really like to have their sons and daughters in BYU, but the realities are such that we just can't afford to have an abundance of colleges and universities.

MONDAY: Does this mean that BYU may become a "Mormon Harvard," difficult to enter because it will take only the cream of the crop?

MAXWELL: I think it's going to be difficult to get into BYU. I don't want it to become an elitist institution, in terms of students. I think we've got to keep in mind the needs of the girl from Keokuk, Iowa, who has not had the association with other young Latter-day Saints. You will need to give her a fair shake. Otherwise, we could become an elitist institution. It will be, without any question, the nerve center of the Church educational system. It is the apex to which we will bring people for advanced training from many countries. And I hope to see it develop some of what I call "educational Everests"—some areas which are truly superior, and are so recognized by peers around the country. But I wouldn't want to see it become totally elitist.

MONDAY: Does that mean that the emphasis may swing from undergraduate training to graduate education?

MAXWELL: I think we're going to have a mix at BYU probably not unlike the one there now. You've got about 4000 freshmen now, and then you string out through the sophomore, junior, and senior classes, culminating in a substantial graduate program. The graduate work, of course, is about 6 times as expensive as freshman work. We could make a case that the graduate student is ready to make his way in the world spiritually. He's had his training; it may be best for him to go encounter a new set of minds. He's settled Church-wise and often may need less guidance and assistance from the Church than the younger student.

So I don't know precisely what the mix will be at BYU. But I don't see it changing drastically. I don't see us tipping it markedly in the direction of a graduate institution for several reasons. One is that it is very expensive. Two, there is a case to be made for our graduate students to get out and have experience at other institutions. And, third, we don't want to

freeze out some freshmen and sophomores who would like the experience at BYU.

MONDAY: Is there a chance for Ricks to be converted into a four-year college?

MAXWELL: I think that Ricks will continue to play a junior-college role for the Church. This is terribly important. We will wait and see what the new president wants to do. Our assumption is that it is going to operate as a junior college.

Now, in a field like education, with the knowledge explosion and other events which shake us and shape us, some of these things may not be irrevocable. However, that's where we are now.

MONDAY: In a speech you gave two years ago at BYU, you indicated that Church education should emphasize the "peculiarity, the universality, and the mobility" of the LDS youth. Does the institute program facilitate "mobility"?

MAXWELL: I'm trying to recall what I said. I think I probably called attention to the new ball-game we're in. The Church has become universal, and the modern Mormon is very mobile, and peculiar in terms of some of his beliefs. When I meant mobility, I referred to the tendency of graduates in career pursuits to travel all over the face of this planet. We have to educate them to live, I think, in a mobile world—chances are you're not going to live in Panguitch—you're not going to stay home. Because you are mobile, we have to prepare you to live in the world you will be encountering, and not assume that you will be fixed in some geographical area. That's what I meant about mobility. You're just going to be in a dozen places you never thought you'd be in your life. And you're going to be in a world-wide Church, an international Church. There will be all new experiences which your parents haven't had, because they're just happening now.

Now, you asked me about the institutes. It seems to me that the institutes sort of follow the flag, that is, wherever the Church members are present in sufficient numbers. If we need an institute program at another university or college, we'll try to have it. But those same young Mormons will be just as mobile as you will be when they finish. They will go with the four winds.

MONDAY: Will BYU make us as mobile and as world-conscious as the institutes could? Sometimes we get the impression that we are isolated at the "Y." Perhaps the institutes have an advantage?

MAXWELL: I think they do, because they go where the students are whether it is Oxford, or the University of Frankfurt, or Japan. In other words, we are multi-cultural, and the institute will follow the troops wherever they are. That means we're helping people on site, rather than trying to bring them to an enclave.

The enclave has some tremendous advantages, but we can't service everybody there, (only about 16 or 17 per cent of the young men and women of the Church are in the Church's post-secondary institutions). If we are only going to be able to touch that 16 or 17 per cent, important as they are, we must give some attention to the other 84 per cent. They're all over the world, and that's why the institute program has to follow them. Your's such a great and exciting generation, it would seem to me to be folly for us to put all our resources and attention on one segment of the system, and feel that everybody else has just not made it.

MONDAY: What kind of reaction has the Church received with regard to its Indian program? Has the Church treated the Indian paternalistically? Will the Church educational system be more deeply involved or will it get out of Indian education?

MAXWELL: Well, we have 521 Indian students at BYU. We have about 14,000 Indians whom we are helping in terms of the Indian seminary program. Additionally, Social Service programs are doing quite a bit. I think there are three educational theories on how to help people who are disadvantaged. One of them argues that it is best to do it on site, where they are, rather than bringing them out of their culture. The other argues that they have got to compete in our American culture, and must receive a BYU experience where they hone up their skills to compete in our kind of system. The third one is a fairly pessimistic and argues that unless you can influence the home life they experience in their pre-school years, that much of the change that is brought about through education is cosmetic.

Obviously, the Church has acted on the second theory. I haven't seen any data or longitudinal studies on outcome enough to know, so it is too soon to determine our effectiveness. I think it is very important that we respond to those people, and that we do it in a way most helpful to them. I don't have

continued on p. 9



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Monday, March 1

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
5. Home Repair 7:00 a.m.
6. Home Repair 7:00 a.m.
7. Home Repair 7:00 a.m.
8. Home Repair 7:00 a.m.
9. Home Repair 7:00 a.m.
10. Home Repair 7:00 a.m.

Tuesday, March 2

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
5. Home Repair 7:00 a.m.
6. Home Repair 7:00 a.m.
7. Home Repair 7:00 a.m.
8. Home Repair 7:00 a.m.
9. Home Repair 7:00 a.m.
10. Home Repair 7:00 a.m.

Wednesday, March 3

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
5. Home Repair 7:00 a.m.
6. Home Repair 7:00 a.m.
7. Home Repair 7:00 a.m.
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9. Home Repair 7:00 a.m.
10. Home Repair 7:00 a.m.

Thursday, March 4

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
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Friday, March 5

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
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Saturday, March 6

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
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Sunday, March 7

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
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Monday, March 8

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
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10. Home Repair 7:00 a.m.

Tuesday, March 9

1. Home Repair 7:00 a.m.
2. Police Report 7:00 a.m.
3. Community 7:00 a.m.
4. Home Repair 7:00 a.m.
5. Home Repair 7:00 a.m.
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Mega-Diamond Maker

by Chris Fite

Junior, Nederland, Tex.

number of months ago, students and residents of Provo were given the opportunity to view the largest industrial made diamond in the world. A 20 carat diamond—called the diamond—was the result of 10 years of research and experimentation by a member of Brigham Young University, Dr. Howard Tracy Hall. Professor Hall began working on lucifer diamond while employed as a General Electric researcher in Schenectady, New York. In 1954, he accomplished what on a small scale, not in comparison to the large industrial diamond. By using a high pressure, high temperature apparatus, called "The Belt," he invented in 1953, he did it. Scientists had been experimenting for over 150 years. In 1922, Hall's diamond was featured in the Man Made Exhibit in the Federal Building, Seattle World's Fair and also in the Smithsonian Museum.

In leaving General Electric, Hall had to abandon his previous inventions due to the fact that the patents belonged to General Electric. But he did not stop on his work. In 1956, he developed a better high pressure, high temperature apparatus, "The Federal Press." This second apparatus allowed for the bonding together of fine diamond particles to produce a dense, strong, crystalline body of desired shape having properties equal to or exceeding those of natural diamonds. These new diamonds are already being used in wheel cutters, wire drawing dies, grinding stones, cutting tools, and electronics. They can be made in thin disks up to 20 carats in size.

Three years ago, Dr. Duane Hall and Dr. Bill Tope, along with Dr. Hall, formed the Diamond Corporation which continues to work on developing the revolutionary diamond. At present there are ten professors and fifteen students working on various problems. In addition to his megadiamond study, Dr. Hall has written 65 technical articles, holds fifteen patents, and has received \$1,045 in research grants.

Dr. Hall was born in Provo, Utah in October, 1919. He married Ida Rose Ford. They have seven children. He received a B.S. in physical chemistry with a minor in physics from Weber State University in 1942, an M.S. from the University of Utah in 1943, and a Ph.D. in physical chemistry in 1945.

Dr. Hall is coming to BYU in 1955 as a Director of Research for the University and Professor of Chemistry. The scientist was a research associate for General Electric, a chemist for the U.S. Bureau of Mines in Salt Lake City, a chemical analyst for Sperry Gyroscope Co. in Ogden, and a researcher for Checketts Photo Co. in Provo.

from p. 7

enough data to know how these students at the Y feel about their experience there.

Being new on the scene, I am not sufficiently informed in this area. I want to help and I want to do it in the best way. But I don't yet know what our data shows.

MONDAY: Has the Church been making a special effort to put bilingual speakers into the educational program in foreign countries, especially in South America?

MAXWELL: Yes. One of the great things about Joe Christensen is that he speaks Spanish, and you don't need to hustle him at all on this issue, as he is very pro-Latin. It seems to me that what Joe has to do in the institute program is exactly the same thing. Get Latin members of the Church who are devoted to their testimonies to do and serve the needs of the people. We must adapt, not the doctrine, but the program to the culture, so that WE serve them.

MONDAY: Don't the governments of some countries require their teachers to be nationals?

MAXWELL: In Tahiti, you have to be French. So we have to go to France to get French Mormons, and that's what we've done. But as fast as we can have Samoan members teaching Samoan members, etc., the better off we'll be, in my judgment. This is exciting, because Tonga (Tonga, you know, is 20 per cent LDS—the highest percentage of any country in the world) has the big Liahona High School. As soon as we can teach Tongans to teach Tongans, the better off we'll be. Then we won't have the typical American going and living in a nice house among the natives. We have a great corps of teachers out there, but it gives us extra problems when American members teach the members in a foreign country.

MONDAY: What is really your biggest headache?

Finding teachers? Is it motivating the Latter-day Saints or getting educators to see the LDS point of view?

MAXWELL: We have to try harder to identify non-American members who look like real comers, get them trained, and get career expectations built for them. In the past, I think it has happened by accident rather than by active recruitment. I think more often now we need to identify the kind of outstanding person we want, get him in the educational stream he wants to be in, and then get him back to his culture.

MONDAY: You mentioned earlier in the interview that you thought our generation is idealistically oriented and less materialistic. Is that an indication that salaries are low?

MAXWELL: No, the irony of it is that salary schedules for seminaries and institutes are slightly above the counterpart salaries in the public school systems.

MONDAY: Can you give us any idea of what those are specifically?

MAXWELL: We've moved our salaries so that they are comparable or slightly better than those of public school teachers. It will not be necessary for people to make massive sacrifices, I think, what I was alluding to when I said that your generation is more idealistic and less materialistic is that the bright young man who thinks he'd like to go into physics, or medicine can be persuaded to look at another career, where he is very much needed, and where, in many ways, he will have a longer-term impact on people. And I think we're going to appeal to more of you because you don't have to have a \$50,000 a year

salary. Meanwhile in the meat and potato world of seminary salaries, I think they are slightly better than any kind of counterparts around.

MONDAY: What are the future plans for financing Church education; no doubt, it will become even more expensive?

MAXWELL: Money will come from tithing and school fees, plus what we can raise in development work. We hope the latter will become more significant as a source of revenue. We're trying to raise money for the whole system now, not just BYU. It will be a mix of those three things, and that will vary from country to country. There are some places where the people just can't pay. If the average wage is \$1.60 a day—then we just can't charge a father with 8 kids a high fee and expect them to pay. So that fee level will vary.

MONDAY: Do you intend to export funds from the wealthier areas of the Church to the poorer areas in order to finance education?

MAXWELL: I think our development program will find ways to appeal to the affluent members of the Church in terms of the great contribution they could make to the less affluent members of our educational system. There are a lot of ways in which people could enjoy the dignity of contributing. And it takes so little sometimes, so little.

MONDAY: Is the development program a fairly new one?

MAXWELL: Well, not at BYU. It's the first time we've had a total development program for the entire Church educational system, and it is just getting started on that level, but BYU has been at it for quite a few years.

MONDAY: Do you have any unusual schools?

MAXWELL: The little village of Malaita, in western Samoa is quite dramatic. It is way off in the brookwoods, and that couple there is so dedicated—they are both Samoans. That kind of story, and the chapel-school story, needs to be told. In my judgment, it is unique, not many churches are doing it—not many institutions are doing it. In the Indian program we have some people living out in trailers on reservations. Young couples who are there to teach the Indians. Now that has a kind of glamour to it. We have schools in "Gales"—that's the word for grass shack—which can be built very economically. These would be some of the more non-traditional schools.

MONDAY: Is there any volunteer program students can get involved in before they graduate?

MAXWELL: Not yet but I think there ought to be. One of the several ways that we can cope with size and cost is volunteerism. I think we have got to find some ways to plug people into this system and let them make volunteer contributions whenever they're free to do so. It has not been developed but in my judgment, needs to be developed, is that we tap both the abilities and the idealism of young people and at the same time help others. We need to beware of getting ourselves into an unintended condemnation. Institute students often want to run down to Mexico to "give" the people "something," "help" is not helpful unless it is done right. Having said that, I want to emphasize that there are a lot of ways that volunteerism can be used more effectively than it is now being used.

It is an exciting time, as you can tell, I am very interested in it, we've got a good staff. We are at the beginning of a tremendous period in the history of the Church's educational system.



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Joseph Smith, The Educator

REMARKS ON JOSEPH SMITH'S PHILOSOPHY OF EDUCATION

by Hyrum L. Andrus
Professor of Religious Instruction

Joseph Smith taught that a true educational program should have a divine purpose with a two-fold objective: First, it should teach man how to commune with God so that he can receive truth by revelation from the Supreme Intelligency. Second, it should teach man the law of God as it applies to all phases of life—spiritual, social, economic, political, etc. Only in this way can the kingdom of God be fully established on earth. A third purpose in the Prophet's philosophy of education was to teach the Saints the things of this world so they could reason with unregenerated men on their plane of life and elevate them to the higher programs of Zion.

Joseph Smith held that man can obtain truth through spiritual and intellectual processes. He should utilize both methods in his quest for understanding. In evaluating the two methods, he said: "The best way to obtain truth and wisdom is not to ask if from books, but to go to God in prayer, and obtain divine teachings."¹

From this source the Prophet acquired the great truths which he bequeathed to the Church in this dispensation. In the First Vision, he learned the true character of God and "many other things" which he did not write in his account of that great theophany.² He was later "shown" the aboriginal inhabitants of America³ and by spiritual as well as intellectual processes he translated a record of those ancient peoples. In an extended vision which lasted for possibly two hours, Joseph Smith and Sidney Rigdon saw the future destiny of the human race in eternity.⁴ They then recorded merely one hundredth part of that which they had seen.⁵ In vision, the Prophet also saw the true pattern of church organization, and he then set about to organize the Saints "according to the heavenly vision, and the pattern shown" to him.⁶ Of the way he studied the Bible, the latter-day Seer reported: "After I got through translating the Book of Mormon, I took up the Bible to read with the Urim and Thummim. I read the first chapter of Genesis and I saw the things as they were done. I turned over the next and the next, and the whole passed before me like a grand panorama; and so on chapter after chapter until I read the whole of it. I saw it all. Then I think of the sectarian priests boasting of what they know. Why I have forgotten a thousand times more than ever they knew."⁷

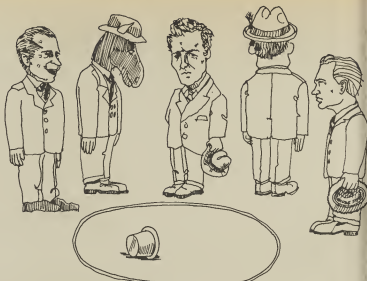
Joseph Smith often referred to the divine principles by which man can acquire truth. "A person may profit by noticing the first intimation of the spirit of revelation," he said; "for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas." It is in this way that man must acquire salvation.

"Thus by learning the Spirit of God and understanding it," the Prophet concluded, "you may grow into the principle of revelation, until you become perfect in Christ Jesus."⁸ Speaking of the way to salvation he said: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him."⁹

A revelation referring specifically to this method of acquiring truth states: "He that keepeth his [i.e., God's] commandments receiveth truth and light, until he is glorified in truth and knoweth all things."¹⁰ Obedience to God brings the Spirit of revelation into man's life, and through a process of spiritual maturation, men can eventually be glorified and know all things.

The Lord revealed that, "The glory of God is intelligence, or, in other words, light and truth;" he then added, "I have commanded you to bring up your children in light and truth."¹¹ The Prophet spoke of acquiring divine truth by revelation when he declared that "the principle of knowledge is the

continued on p. 12



next?

Hats In the Ring

by J. Keith Melville
Professor of Political Science

After every off-year election the news media and the political pundits analyze the election and start the speculation about the likely candidates for the greatest of all political sweepstakes—the Presidency of the United States. Attention is always focused on the opposition party and the assets and liabilities of the potential candidates are carefully scrutinized.

George Romney's smashing victory in Michigan in 1966 brought him immediately into the presidential limelight. News writers helped create this brightest star in the Republican presidential firmament. But the star fell, also with the help of the press, and the Republican nomination was won by Richard Nixon.

Immediately following the 1970 election, Senator Edmund Muskie's hat was tossed into the ring by the news media. The former Governor of Maine and Vice-Presidential candidate in 1968 is an attractive hopeful. He has a cool, easy style in his approach to the issues facing America today. He is a leader in the fight against pollution, opposed to the war in Southeast Asia, and critical of the President's economic policies. Muskie's knowledge about foreign policy, however is weak. To remedy this he requested a position on the Senate Foreign Relations Committee and took a fifteen day tour in January to the Middle East, West Germany and Russia.

Muskie hugs the middle of the road in the Democratic party, and has support from independents as well as the college-educated, affluent suburbanites who hold significant positions of power in the party. Even though he will be the target of other presidential candidates, he will be hard to dislodge as the front-runner of the Democratic party.

The tempo of presidential interest has been quickened by

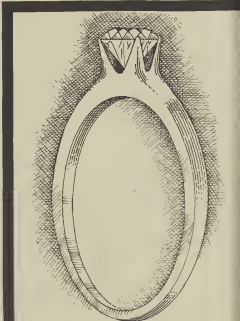
the public announcement of Senator George McGovern of South Dakota, and the obvious maneuverings of Senators Birch Bayh of Indiana and Harold Hughes of Iowa. Senator Henry M. (Scoop) Jackson of Washington is toying with the possibilities of his own candidacy and is getting encouragement from the more hawkish Democratic leaders. In addition, Senators Hubert Humphrey, Ted Kennedy, Fred Harris and

newcomer Adlai Stevenson III frequently mentioned and can be dismissed as possible candidates.

There are so many Democratic hats in, or nearly in, the ring the election of 1972 is going to be an exciting one. All of the contenders, who have surfaced are U.S. Senators, and each in his own way is an attractive formidable candidate.

George McGovern, a for

continued on p.



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YU-TV Search of Otherselves

Tristan Pico
West Covina, Calif.

everyone is so lucky as I at roommates I have. If I stole my bread last night, I'm not condemning the one who stole my bread this week, then I would have given the family a lesson in "Let us make kind words..." is about them both. But minor disagreements (and major disagreements), one of us together and makes me. We all love KBYU-TV, just the fact that we've got it is enough to make a vanguard cadre of one another. When did this begin? Well, that takes history.

BER 15, 1965
way back in the days of the JKB annex was a completed set of plans that KBYU-TV was to bring. Old KLOK-TV (a first TV station) had been annihilated by public and BYU hurriedly up its license. It wasn't when KBYU, on a chill day in 1965—the 15th of the month, finally took to the air. It should never have such. It's not known how people saw that momentous broadcast of "Time and Tide" but the fan letter received within the next day was very interesting... all except for the one which was stamped "L."

MS
with any fledgling station (see "Phoenix") KBYU-TV still has a few, and I'm just simplistic to believe that most of them are from a lack of self. The blood of TV is green, it just may be where local TV (CTV) has its edge over Public TV (PTV, educational TV to us). It's not that money everything, but it has a way with it. Bob Hope compete with Dr. Pope's lectures, or how the 00 set for a Barbara. Special outdazzles the showcase borrowed from a studio. Money evidently an edge.

than the monetary enjoyed by commercial are other problems too. The new name for commercial TV, Public TV (PTV), got off to such a poor start, a new name with its new name may well have been: "PTV" everybody, but then, it's not to be. In fact it was for no one. PTV might be capitalized on this chance by parodying the "cock" with a steaming feather, but alas it lacked a hard.

the audience of PTV demonstrate its love for a program as well as the CTV. The *Bananza* lover who writes fan mail to Green, he just buys a lot of the lover of *Tuesday*

Devotional can't buy anything to indicate his preference.

Third, PTV was not created in the image of CTV. The regular commercial station is interested in "bucks" and must therefore be a slave to the audience. PTV attempts to be a servant that uplifts and not just appeases. However noble this idea may be, "upliftingness" is just not really big in TV circles these days.

ON SNOW

Forth, KBYU-TV was dealt a dirty deal by the unscrupulous

Continued on p. 14



KBYU-TV Control Room.



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Joseph Smith, Educator from p. 10

principle of salvation." He added, "Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven."¹²

Joseph Smith stressed the reality of this method of acquiring truth: "I assure the Saints that truth, in reference to these matters [i.e., eternal principles] can and may be known through the revelations of God in the way of His ordinances [which are legal channels of revelation], and in answer to prayer." It is possible to acquire a phenomenal degree of truth by applying the higher principles of revelation. The latter-day Seer said: "Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject."¹³

The Prophet also advocated other methods of acquiring truth. He wrote by revelation that the Saints were to "seek learning... by study and also by faith."¹⁴ But acquisition of truth by study was a means they were to employ because they lacked the ability to learn by faith. The full statement reads: "And as all have not faith, seek ye diligently and teach one another words of wisdom; seek learning, even by study and also by faith."¹⁵ By study man develops faith; by the application of faith comes the revelation of the Spirit and a knowledge of the truth.

Here is a principle that man must learn and apply if he is to realize his full potential, on earth and in eternity. Joseph Smith observed that Enoch, Abraham, Moses, Paul, and many others in ancient times acquired great knowledge through faith.¹⁶ This method requires man to use his full intellectual powers, but, in addition, man must reach up to God with desire and hope so that the Holy Spirit can become a principle of revelation within him. By cultivating this principle, man can obtain divine truth until he has power to return to the presence of God.¹⁷ The Prophet declared that every man remaining on the earth after the millennial kingdom is established must eventually come to know the Lord through the principle of revelation.¹⁸

The Saints were also encouraged to obtain a knowledge of the things of the world. A revelation states: "Study and learn, and become acquainted with all good books, and with languages, tongues, and people."¹⁹ The Lord instructed the Prophet "to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man."²⁰ The Elders were also commanded to acquire an understanding "of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which shall shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms."²¹

But aside from its general intrinsic value, the Saints were to acquire secular knowledge as a means of building up the kingdom of God. Having given the Elders the instructions in the last statement above, the revelation added: "... that ye may be prepared in all things when I shall send you again to magnify the calling wherunto I have called you, and the mission with which I have commissioned you."²² The Saints were to obtain secular knowledge "for the salvation of Zion."²³ Zion was to be built as an ensign to the world, to which people would come to learn of God's ways. That they might be able to converse intelligently with others on their level of life and bring them up to the higher plane which the gospel made possible, the Saints were to acquire knowledge of secular things.

As a new social order, the society of Zion was to be built on the spiritual foundation of the gospel which, when applied properly and fully, will prepare every faithful person to receive the blessings of the second Comforter and to have personal communion with those who dwell in glory beyond the veil.

On this spiritual foundation new and more meaningful social, economic, and political relations were to be developed among the Saints. The regenerated family unit was to be the basis of the social system of Zion. A divine economic program, known as the United Order, was to be implemented. And a new educational system, known as the School of the Prophet, was established for those men who had made their calling and election sure to celestial glory, with the object of teaching principles relevant to those on that plane of spiritual truth and power.

The Saints were expected to use divine methods in acquiring eternal truth, and they were also challenged to apply those principles in building the society of Zion on the foundation of revealed gospel teachings. Thus education by study and by revelation would be one of the significant features of the great millennial kingdom which the Saints are to build in preparation for the coming of Christ.

Reviews

"The Owl and the Pussy Cat"

Gave Me Rabies.

or MOVIEGOER BEWARE

by E.B.

If things keep on, Barbra Streisand will have more experience with bombs than the crews tearing up North Vietnam. Oh, yes, we all know *Funny Girl* was a financial success, and the songs are memorable, but have you ever talked to anybody who didn't apologize for that tedious second half? Then came *Dolly*. More apologies: Streisand was great but the picture limped and lumbered. Still a third extravaganza: *On a Clear Day You Can See Forever*. Well, the dreamers behind that one may have been looking for forever, but all most moviegoers saw was twenty-five minutes that could have been cut out, had anyone shown a little mercy.

The three biggies fell flat on their budgets, so someone got the idea of a "little" picture: no big sets, no extensive costumes for a change (in the picture she carries her entire wardrobe around in a mod duffle bag), and, guess what, Streisand doesn't sing a note!

She should have. It wouldn't have improved the picture, but it would have been more pleasant than what we've given. And I'm referring only partially to the coarse language. Nearly as bad as that was the prolonged irritation of Streisand establishing the character as a compulsive talker. Listen, one sentence from that perpetual-motion mouth and I'm convinced already. There's such a thing as overkill.

To once-dedicated movie-goers now sadly watching the decline and fall of American cinema, the film is educational. Stripped of its props and extravagance, it shows clearly two things that are wrong with movies today.

First, the waste of real talent. No one, not the whole United Arab Republic, can deny that Barbra Streisand is richly gifted, imaginative, delightful—truly one of a kind. And George Segal has marvelous comic talents. So it is throughout the film world—actors and actresses of great comic and/or dramatic skill consistently starring in duds.

Second, a foolish story. And by "foolish," I don't mean "nonsensical"—nonsense can be charming. But here we have a trite idea that's been worked to death.

Begin with the stereotyped serious-bookworm (glasses, four locks on the door, long words and "absurd inhibitions" about something as "wholesome" as stripping in front of a total stranger). Sometimes, as here, the bookworm is a man, (the ministers in "Rain" and *The Scarlet Letter* are prototypes), sometimes a woman, but the clichés are the same.

Enter the "Woman of the Streets" or ("Man of the World"). From there on, it's downhill. Oh, there's a "message" at the end, but to say that the effort behind it was even quarter-hearted would be generous. Nine-tenths of the movie portrays (in sweaty detail) Barbra's efforts to loosen up her George: enticing him to her bed, telling him the particulars of her jobs as fetish partner, getting him to smoke pot to show he's not

square, and luring him to a shared bathtub. All accompanied by wise, delivered with Streisand's comic timing. All this poignantly with the exposure of proud parents' first home of "Peewee in the Tub."

THEN—in the two minutes were apportioned to "message," George drags up a hill in Central Park, angrily at some dogs, and incoherently about "Ah! That's what we are! Animals! Anyone had had the foresight to have first began, he could have purchased Howard Hughes (outright by now). The message? That over-shade the bile that went before."

Hollywood knows better any of the rest of us how to trouble the movie industry. The current bright idea salvaging the picture business is remakes of old classics have proven their popularity—"Wuthering Heights," "A Tale of Two Cities," either completed or in process. But I'm apprehensive. Given the passion of Helmut and Catherine (which makes the story of George Owl and Pussy Cat look palid) where won't bad taste in film makers?



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FOOT NOTES

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Whatever Happened To Universals?

Lael J. Woodbury
Assistant Dean
College and Fine Arts and
Communications

I think that I'm out of step with my artistic peers. I've listened to lovingly composed and varied musical selections while the audience visited yawns—which mystified and angered spectators because they did not receive what they thought they purchased. Yet the performers are less anxious than I.

I know the artists' defense. "To provoke the spectator, to make him think, is my objective! If he understands and appreciates my work now I'll just wait until he reaches my level. This happened many fine artists in the past."

But this defense is based on romantic legendry, not reality. Most great art is seen as great in the lifetime of the creator. Rather, I believe that many artists efficiently examine, discover, and build their art on principles which are universal—principles which are applicable to most cultures, which do not require specialized training for appreciation.

What principles are universal? Presumably, which are closely parallel universal life experience. For example, earth man measures life chronologically. He looks of yesterday, today, and tomorrow; and since the fifteenth century, at least, he depicts time visually as he perceives his world. That is, each picture must be complete in space as it would be seen at one

moment. Why, then, is it fashionable today to choose non-chronological artistic structures? The artist departs from a chronological development at grave risk.

It is true that a cyclic or panoramic structure is defensible. It may even approximate celestial time as described in the Book of Ecclesiastes. But if the artist is concerned about communication—and why else should art exist? he must carefully inform his audience when he departs from a time structure different from man's own.

Again, the artist must repeatedly ask: "What compels you to examine my work?" In drama this compelling tension is generated by creating a Major Dramatic Question: Will Hamlet Kill Claudius? Will Oedipus Discover Who Brought the Curse? The musical composer establishes a theme and then departs from it; the graphic artist alters space with form and color. In each instance the artist generates tension by using the same psychological-universal—principle: he establishes a tendency or state of order which he interrupts with stimuli.

This condition of tension, this "delicious danger" which the audience is anxious to resolve, leads to a third universal principle: the constant desire of us all "to return home." Artistic tension places us in a state of psychological jeopardy which we resist. You can observe the principle easily by lifting the record needle just before the final satisfying chords of a symphony. Because you cannot hear the orchestra "return home," you continue in a state of tension. This principle, then, explains why you remain through the presentation of the art work. You are anxious to return home, to answer the question, to enjoy that satisfaction that comes with the resolution

of artfully induced tension.

However, a significant hazard awaits the artist here. He must communicate with mounting intensity or complexity so as to overcome stimulus tolerance. It may even be true that the only measure of art's greatness is its ability to withstand audience perceptual fatigue. That is, mediocre works sustain a tension-condition only briefly, while great works such as *Oedipus*, the *Mona Lisa*, and Beethoven's *Fifth Symphony* are so profound, complex, and subtle that centuries have not dimmed their ability to generate artistic tension.

Obviously, then, if the work confuses you, if it poses no compelling tension, if it neither creates a strong desire "to return home" nor gives you the satisfaction of doing so, and if it fails to command your lasting interest, it is working against universal principles. It is true that some art works defy these principles successfully, but always because the artist carefully calculated that choice, not because he ignored the principles' validity.

I have not listed in this description of some universal principles because, despite Aristotle's dictum that tragedy consists of an "imitation of a [human] action," I do not in this context see man as the center of the universe—"the measure of all things." Closer to the mark was Pythagoras who saw number (or form) as the soul of the universe—the one constant which pervades all.

This concept explains my pleasure in the recent "plastic" show in the Harris Fine Arts Center. I see only a tenuous relationship between these shapes and man; the beauty of their geometry is enough for me. But the best of these works exemplify the principles I have discussed, and illuminate my contention that an artist cannot be artistic without them.

Spring is now springing and will be sprung in 20 days, bringing with it blue skies, green trees, red flowers, yellow sunshine, and nude waists, according to the "fashion experts."

The first four may be seen in abundance on campus, but the last will be hard to find.

"Sexy slivers of nude waists" are in, according to *Harper's Bazaar*. They're in here at the Y, too—in the dean's office, within about two minutes of showing.

Statements floating around the fashion world this March include: "watch for fashions that mold your whole middle," "you can practically count your ribs" and "the waist is always on display." I think I'll keep mine for private showings, thank you.

Maxis "slit hip high on both sides" are a Spring thing, but according to BYU dress standards, they need two good seams right up the sides.

And while we're speaking of maxis, those arkle-length bolts of cloth that make the girls feel feminine and the guys grumble, did you know that, actually, they are against school dress standards? Skirts should have hems "near the knee" according to the dress code printed in the January 19 and February 1 issues of the *Daily Universe*, as well as in the pamphlet "What Goes On At BYU." And as one BYU male groaned, "Maxis have hems a long way from the knee."

So what is there, anyway, that really can be worn on campus this spring?

Capes are quite fashionable, for those who want fashion above warmth. There is nothing that lets that March wind in easier than a swirl of wool draped over the shoulders.

Straight cut pants and three piece light wool suits are smart looking, depending of course on who is wearing them. Long jackets or long sleeveless vests are two of the latest additions to the fashion scene. Overalls and pants in the traditional style (high waists) are being seen in the stores, as well as smocked and torso dresses and short-shorts (no-nos).

Spring fashion states that cropped off jackets balance mild skirts, but I beg to disagree with their sense of balance. Raincoats with matching or contrasting boots in checks or plaids might be seen among the April showers. And in every magazine I skimmed through, I saw butterflies—in material, pins, boots, belts, and hair ribbons. So if you want to avoid conformity, avoid butterflies.

What's all this fashion about, anyway? Trying to keep up with the Joneses, I suppose. But in the whole ratrace of trying to look fashionable, one thing should be remembered: comfort.

That's a three way concept, comfort. It means being physically comfortable, socially comfortable, and especially, spiritually comfortable.

After all, you don't have to be in fashion to be solid, milk-chocolate happy, all the way through.

And happy Spring.

by Valerie Barker
Junior, Kensington, Md.



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manufactures of TV antennas. Yes it's true. The regular commercial stations in this area two, four, and five, all operate on low band standard TV broadcast frequencies. In order to pick them up your aerial need be a little less ornate (fewer prongs). So in the dark age, before KBYU-TV took to the air-waves, local merchants pawned-off to an unsuspecting public only low band aerials. (Where's Ralph Nader when you really need him?) But KBYU-TV needs a high band antenna which costs a few dollars more. This type of antenna is less than common. Hope is in sight, however, with the advent of the all-band-antenna (praise be to this ecumenical movement).

The result of having a low band aerial and a high desire to watch KBYU-TV results in a phenomenon known as "snow" (those fuzzy little splottches madly rushing about on the screen). "Snow" is frequently accompanied by a hissing gargling-dragon type sound on the audio. The whole thing is really exciting for about the first 11 seconds then KBYU-TV's rating moves down another notch.

PROGRESS

Despite viewer apathy, pecuniary strangulation and this article, KBYU-TV is hanging in there giving it the famous-old-university-try. Its potential audience is 85 per cent of the population of the state, or about 900,900 Utahns.

How has it done? After some five years in broadcasting, it finally made the Nielson Ratings with a score of between 1 and 10 (these numbers should be multiplied by one thousand in

order to get a head count). True, only ratings of between 30 and 40 are considered good, but KBYU-TV has come a long way from that solitary fan letter of November, 1965.

As a matter of fact KBYU-TV actually out pulled a commercial station a couple of Saturdays ago with a viewing of a Sesame Street episode. However, KBYU-TV is not a kingdom that Sesame built. In 1968 it had a noteworthy success with a Christmas program it produced in conjunction with the Program Bureau. The show was aired on PTV stations across the country and even made it to Australia. Its latest success is *Tomorrow's Yesterdays* an important and timely production about American Indians made on a grant from the Corporation for Public Broadcasting. Like the Christmas Show, it too will be broadcast nationwide.

The personnel at KBYU-TV like to think of PTV as the frontier where new ideas are accepted with open arms. This is probably a fairly accurate description. In addition to this advantage KBYU-TV is protected from public whim because it is privately funded and can justify its existence for its educational value, if not to the general public, then to the student body... and if not to the student body, at least to my roommates whose loyalty and affection for this growing fledgling could make one of the greatest love stories of all time. Maybe some day someone will tell it. Maybe not.

After all, what can you say about guys who love Brahms, Beethoven, the Beatles and TV & KBYU.

Hats in the Ring from p. 10

bomber pilot and professor of history and government, is an outspoken critic of the war in Southeast Asia. His backers, however, deny he is a one-issue candidate, and point to his work on the domestic scene in food for the hungry, housing, and agriculture. His 146½ convention votes for President in the 1968 Democratic nominating convention is a base he can well build upon.

Birch Bayh, at forty-two and only eight years in the Senate, has already distinguished himself in his work on electoral college reform. His home state of Indiana will be an asset in winning the nomination, as will his attractive wife who is an effective campaigner.

Harold Hughes is a man's man—and very attractive to the women voters. He was a combat rifleman during World War II in Africa, Sicily, and Italy. He fought a battle with alcoholism and won and he is a real crusader in the fight against the expansion of alcoholism and narcotics in the United States. He moved from truck driver to governor of Iowa to the Senate of the United States. Will his next move be to the White House?

"Scoop" Jackson styles himself a liberal hawk. Some have referred to him as the "Senator from Boeing." He has supported the military, the Anti-Ballistic Missile System (ABM), the Super-Sonic Transport (SST), and what he calls a realistic foreign policy. He has a liberal record on civil rights and conservation and is considered a friend of labor. He has the foreign and domestic policy mix which many older Democrats want. His position as a candidate will most likely

strengthen before 1972 and he could possibly emerge as the Democratic candidate for either President or Vice-President.

The big hat in the ring is on the Republican side. It is President Nixon's, of course. In times past any President who has sought a second term could pretty well be assured of both the nomination and the election. But times have changed. America is indeed in the midst of a revolution. President Lyndon Johnson wanted to be reelected in 1968, but the temper of the times forced him to step aside. President Nixon has intimated he will not seek reelection if his chances are slim.

Are we on the threshold of a period of one term Presidents? The events preceding the New Hampshire primary one year from now may hold the answer to this question.

President Nixon's presidential fortune rests on two major issues: Peace and prosperity. If he can end the war in Southeast Asia and maintain peace at home; and if he can curb the rising unemployment, keep the lid on inflation, and stimulate a growing, sound economy he will be the president in 1972, the bicentennial of American independence, as he so desires.

If American soldiers are still fighting an expanded war in Southeast Asia when the 1972 campaign begins, the President may choose not to run again. The same possibility exists if the economy continues out of joint or worsens. The domestic social issues of crime and violence, racial tensions, civil rights and welfare, which are interrelated with the two major issues, become a resulting third pressure on the President. If the social fabric is

rent by violence he may be forced to step down.

If these situations occur, a political donnybrook will be the making. The Republican will be in search of a candidate. Where none seems to exist today candidates will emerge from walks of political life. Unlike Democrats, the Republicans have governors, members of House of Representatives, cabinet members, and even a Vice-President of the United States as potential candidates.

Some presidential possibility among the Republicans are old standard bearers, Governor Rockefeller and Reagan. Some new hopefuls include Senator Mark Hatfield, former Governor of Oregon; Gerald Ford of Michigan, the Minority Leader of the House; and Robert F. Kennedy who has been the Lieutenant Governor of California, Secretary of Health, Education and Welfare (HEW), and currently is a member of the White House Staff. A star among the Republicans is Senator Robert Dole of Kansas. He recently was tapped as Chairman of the Republican party. Friend and foe consider him to be a real scrapper. Robert Taft Jr. of Ohio, like Kennedy and Stevenson, has a ready-made name among the members of the party, which certainly will hurt his presidential ambitions.

Spiro Agnew, the Nixon lightning rod, has absorbed the thunderbolts thrown from opponents of the administration and has hurried back a few dozen electrifying words of his own. Spiro Who? is dead. Spiro Agnew, the household word very much alive as a presidential possibility.

continued on p. 15



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In Letter To Students of BYU

by Todd Britsch
Assistant Professor of Humanities
and Comparative Literature

Students, who realize that their first mission is to God and His Gospel, still ask the question, "What should we do to be really educated?" The following letter will provide some insight on this matter.

It is not possible to speak of being educated in any sense. One does not reach a certain point in his education where he crosses the line between a state of ignorance and a state of knowledge. But there are at least two ways in which one can be educated; and these are the eternal and the earthly sense, this is what really counts. In education, being educated in the right direction is more important than arriving at any stopping point. If you can give a satisfactory answer to most of the following questions, it is rather certain that you are on the way to being really educated.

1. Do you love learning for its own sake? Aristotle said that "All men by nature desire to know." This statement appears to have some exceptions, but it is no doubt that love of learning is one characteristic that is common to all educated men. If studies toward education are focused primarily on employment, admission to graduate school, or a reward, learning will stop when the goals are attained. But if learning is its own end, it can become a habit that will never end.

2. Do you enjoy reading? The English essayist Sir Walter Raleigh once remarked, "Reading is to the mind what exercise is to the body," and despite what some might say, reading remains the primary means of

conveying information and opinion. Too often nowadays, even men with college degrees forget the riches that can be obtained through reading. In many cases, television, movies, and other diversions have replaced reading as a common practice. Those who learn to read widely and critically have in their grasp most of the great and beautiful ideas that men have developed during the last several millennia. No person can deny himself this treasury and not come away much poorer. As Joseph Addison said, "Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn."

3. Have you mastered at least one academic tool that requires intellectual discipline? One of the greatest advantages that education can bring is learning to subject one's mind to rigorous training. Some of the so-called tool areas are particularly valuable in this respect. I think that four of the most important areas for learning intellectual discipline are mathematics, foreign languages, linguistics, and philosophy—especially formal studies of logic. Each of these fields requires that students acquire new modes of thinking. Each can lead to an analysis of those things that we have previously felt to be natural or inevitable. If students genuinely master one of these areas, they can transfer the analytical skills they have gained to a large number of other fields.

4. Do you have some understanding of how your own major field fits into the rest of the world? Of how it fits into the general history of knowledge? Both of these questions pertain to the ability to see oneself and one's special interests in context. In the specialized world that modern science and technology have made necessary, it is very easy to lose sight of how our own areas of expertise fit into man's whole realm of knowledge. When we lose this vision, we often make decisions that may make sense within our own discipline, but that are useless or even harmful when seen in the larger context. Likewise, unless we are aware of the history of mankind, as well as the history of our own specialty, we may well blunder

into errors that could be avoided through simple observation of that which went before.

5. Are you able to confront unfamiliar material and contradictory opinion in a disinterested manner? This question involves the valuable attribute of an open mind in seeking truth. It is impossible to be educated if we commit ourselves to any position before the facts are in. If we are more interested in being "right" than in finding the truth, we are in trouble. As the English historian Trevelyan said, "Disinterested intellectual curiosity is the lifeblood of real civilization."

Latter-day Saint students often have trouble with this point. Because they realize the importance of holding fast to their religious convictions, they sometimes feel that they should also hold to any other belief they may have acquired. It is very helpful when we learn to separate that which revelation has certified from that which we have obtained from less certain sources.

6. Do you do what duty demands? Thomas Huxley sums this up very well: "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like to do it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly." Here the L.D.S. student should have an advantage. If he has not learned self-discipline from the Gospel, he has missed one of its fundamental lessons.

7. Have you developed genuine respect for the great men of the ages and for the world around you? If we are aware of our dependence on the heritage we have received, we will be at once humble and courageous: humble because we can never repay our debt to others; courageous because we can see what obstacles others have overcome. Respect for the world we live in makes us grateful and courteous.

In Lewis Mumford's words: "... neither power or knowledge should undermine one's own humanity nor obliterate one's sense of active fellowship with all other forms of life."

the Ring

p. 14
President Nixon is not a candidate for reelection in '72, a party or non-partisan date becomes more important. The George Wallace electoral election once again seems virtually insured. His victory for President. The city still remains that he garner enough electoral to throw the election into the hands of Representatives, unpredictable consequences. There is the unbalanced of New York City, John F. Kennedy. Could he be persuaded to run? Does he want to run? If which party ticket? Their exciting prospect is Brian John Gardner. He is a citizen's lobby as "Common Cause." They are growing in in Cause, and they come from parts of America. He has distinguished background in His writings, such as, *Theory of Confidence*, demand on. He is financially backed by D. Rockefeller III and J. P. Morgan, who bankrolled McCarthy in 1968. Does he have presidential ambitions? Does he, but he is a great, successful man in a changing America. Would he not soon for such a job?

There will be many hats in the future of the nominating and election processes in America to reduce the number until only one remains. That hat will go to the next President of the United States. Who will

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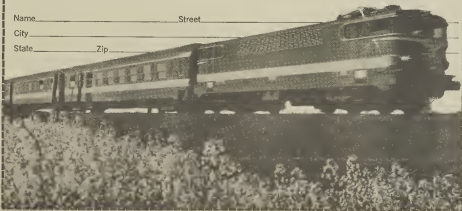
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ts down Arizona schools, y in contention with Utes

y R.C. ROBERG
Universe Sports Editor

6 BYU basketball fans
the George Albert Smith
ie for the last time over
end.

ey weren't disappointed
s the Cougars, behind
Cosic's finest game in a
form, swept the Arizona
to remain in contention
Western Athletic
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who captured the crowd
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and then duplicating the
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gentle giant" hit a
al 12-12 from the field
Fairchild's seven year
or most consecutive

he was flawless from the
stripe with a 4-4

performance. And it will be some
time before anyone will duplicate
Cosic's 100 per cent showing from
the field and from the charity
strip.

As a sidebar to Cosic's record
breaking performance, Bernie
Fryer hit 11-14 from the field,
coupled with a perfect 5-5 from
the free throw line, to emerge as
the second leading scorer with 27
points. Tom Lee led the Wildcats
in scoring with 19 points,
followed by teammates Bill
Warner and Eddie Myers with 18
and 15 points respectively.

Saturday, Feb. 27, the last BYU
basketball game was played in the
Fieldhouse, and it was something
to see.

The Cougars went up against
Arizona State, the leading team
offensively in the WAC, and also
the second best rebounding squad
in the nation.

This was the 246th game to be
played in the Fieldhouse, and for
the BYU supporters the added
feeling that they witnessed a
winning finale, in which they did,
as the Cougars won a resounding
83-74 win over the Sun Devils.

Again, as in Friday's game with
Arizona, Cosic was the man in the
spotlight. The unselfish play of
Cosic was demonstrated as on
numerous occasions he passed up
good scoring opportunities by
flipping off some of his patterned
passes, (but I still don't know
what book they are published in)
to his teammates who had a better
percentage shot at the basket.

The 11,122 partisan fans were
treated to perhaps the finest
 Cougar showing. BYU completely
dominated the rebounding by out
boarding ASU, 69-43.

Also the Mountain Cats, by
virtue of their win, recorded an
unblemished 12-0 record at home.

The Sun Devils, however, came
to play as was demonstrated in
the early moments of the game
when they had the Cougars
playing their style of game. The
Sun Devils utilized a fast break
offense, the same as BYU. But
ASU was substituting quite freely,
while BYU had the same five
starters racing up and down the
court.

BYU Coach Stan Watts then
called time out to slow down the
BYU offense and work for the
better percentage shot.

Once again Cosic emerged as the
Cats leading scorer for the second
night in a row by dumping 28
points through the cords, and also
collected 22 rebounds, only five
 shy of Scott Warner's record of 27
rebounds set on Dec. 18, 1969,
against Texas Tech.

Paul Tolstrup and Fryer shared
second place honors in the scoring
department, as each collected 14
points.

Rhea Taylor led the Sun Devils'
offensive attack with 25 points,
followed by Bill Kennedy with 18
markers.

Thus came to an end a
basketball era for the Fieldhouse
hardwoods. And it was only
fitting that Cosic should set a new
Fieldhouse record in bringing
down the curtain on basketball to
the WAC's premiere basketball
facility.

Another interesting fact is that
during the Fieldhouse basketball
days starting in 1951 to the
present only one man has coached
BYU basketball teams and that
man is Stan Watts.

After the ASU-BYU contest was
over the head man spoke in a
special post game ceremony, "I'm
the luckiest guy in the world to
have such a tremendous student
body and loyal fan support."



Photo by Tony Earl

Chris Dowling is man inside Cosmo costume

By WALLY RUGG

He had his one night of glory.
They stood. They cheered.
They applauded.

They had cheered and
applauded before. But those
cheers had been for the unknown
Cosmo, the one that had made
them laugh, the one nobody really
knew.

But this standing ovation was
for Chris Dowling, the man inside
the costume. It was the fans' way
of saying "Thanks, Chris" for the
good times—the joy, the
happiness, the thrills, the
good-natured attitude.

They cheered together, the
oldtimers and the youngest of
basketball fans. Cosmo's antics
were for all—there was no such
thing as a "generation gap" when
Chris took to the floor, whether
he was shooting his half-court
two-hander or heckling the
security guards at the end of the
court.

Saturday night when they
found out, they showed their
appreciation.

"It was really heartwarming to
have everybody standing and
cheering," said Chris after the
game, "especially the townspeople
on the east side of the Fieldhouse.
That made it all worthwhile."

There have been many
highlights during the year for
Cosmo, but the greatest for him
and for BYU came at the
Rainbow Classic in Honolulu.

Before the Cougar basketballers
had left for the Islands, there had
been much protest and debate
over whether to allow BYU to
compete in the Classic because of
alleged racist practices at the
University and within the Church.

But by the time the Cougars left

Hawaii, most of the people had
changed their minds completely.

There was the hand-clapping
with opposing players, the
wearing of a hula skirt during the
final game between BYU and
Hawaii, the presenting of a lei to
the Hawaii cheerleaders, and the
coaxing of Villanova's Wildcat
mascot into a shooting match
from half-court.

In that match Cosmo barely
missed his first two shots as the
crowd "oohed," while the Wildcat
couldn't even reach the basket.

Chris explained his feelings as
he prepared for his third shot. "I
knew I had to make the next one.
The Wildcat had just gotten lucky
and hit the rim. I looked, set, and
let it fly. It swished the net, and I
raised my arms and ran around the
floor. The crowd went crazy.
They loved it."

From that moment on, Cosmo
had the hearts of the Hawaiians.

At the conclusion of the
tournament's final game in which
Hawaii downed the Cougars
94-90, the all-tournament team
was announced. The crowd
started chanting "Cosmo, Cosmo,
Cosmo." By the time the
announcer was ready to name the
most valuable player, about half
of the crowd of 8,000 fans were
shouting "Cosmo" so loudly the
announcer had to stop and wait
until he could be heard.

And their love and admiration
for the lovable Cougar carried
over into a love and respect for
BYU. During the final game, the
Villanova cheerleaders and fans
joined in with the Cougar rooting
slogan.

Saturday night's unveiling was
for Chris his one night of glory.
But the happy memories he left in
the hearts and minds of all who
saw him will live for years to
come.



Photo by Gary Neidiger

Kresimir Cosic is shown driving around
Eddie Myers (55) enroute to establishing
his record for most consecutive field
goals. He broke the old mark of 10 set by John
Fairchild in 1965. The slender Yugoslavian ripped

the cords 12 straight times with half of his shots
coming from beyond 20 feet. Cosic also was
instrumental in setting up numerous Cougar
baskets in leading the Mountain Cats to wins over
Arizona and Arizona State over the weekend.



Vertigo!

Precariously perched in "space" is this early-day photographer capturing the sights of the city. One wonders how safe the photographer of the photograph was at the time this picture was taken. This print is part of the special collection of 362 photographs, titled "Photography and The City," on display through March 7 in the B.F. Larsen Gallery, HFAC. This exhibit has been brought to BYU with money that has been allocated from the student fund portion of the tuition.



All Photographs on this page Reproduced by Du

Sightseeing cause of

Vichita crash

WASHINGTON (UPI) — Government investigators have conceded that the crash last fall of a charter airliner carrying the Wichita State University football team was caused by the pilot's sightseeing tour below the level of a mountain pass, it was learned recently.

The plane, a twin-engine Convair, crashed Oct. 2, 1970, near Loveland Pass, Colo., while carrying the team to a game. Thirty-one persons were killed.

The national transportation safety board, which investigates the causes of airplane crashes,

plans to release its report next week.

The Transportation Department also is expected to make public shortly a report calling for an overhaul of the Federal Aviation Administration regulation governing charter flights. The investigation was triggered by the Wichita crash.

In its report to be released next Wednesday, the safety board says the plane flew up a valley below the level of the surrounding terrain. The pilot apparently was giving the passengers a close-up view of the mountain scenery, investigators said.

The pilot became trapped in the

valley when the plane was incapable of producing the power needed to lift it over the pass in the short distance left to clear the mountain top. The pilot attempted to reverse course but the valley proved too narrow and he crashed making the turn, the report showed.

According to the safety investigators, engine malfunction was ruled out as a possible cause of the crash.

The plane was leased to Wichita State University by Jack Richards, Inc. The crew was supplied by Golden Eagle, Inc., an Oklahoma City based firm, operating air taxis but not authorized to

operate planes weighing more than 12,500 pounds.

After the crash, the FAA said Golden Eagle deliberately tried to skirt its regulations by claiming it was not the operator of the charter flight but merely supplied the crew. The FAA revoked Golden Eagle's license but Transportation Secretary John A. Volpe ordered an investigation of the charter regulations.

The department's report, expected to be released shortly, will urge stricter policing of air charter flights similar to the Wichita crash to make the operators conform more closely to the regulations governing scheduled commercial charters.

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40. Employment for Men or Women

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51. Sporting Goods for Sale

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52. Miscellaneous

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53. Wanted to Buy - Misc.

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55. Sleeping Rooms

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MALE - THREE BLOCKS from campus
\$25 Phone 373-0818 3-3

56. Room & Board

2 MEN - IV, PRIVATE bath, private
entrance, large room, \$70 Call 225-
5187. 3-4

56. Apartments for Rent

PARTING
POURU as well as
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SUNSHINE AT
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863 North 150 West
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Electric or gas heat, utilities paid or
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59. Homes for Rent

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race. \$400 324 South 100 West. 3-4

67. Bicycles, Motorcycles

SAVE \$300, 1970 YAMAHA Twin 150,
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74. Automobiles for Sale

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New location, the best service in Provo
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Haverly. 374-2222. 3-20

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1311, ext. 2297, Jerry. 1-8 p.m. 3-1

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76. Auto Repairing & Service

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multi-check, road test and minor ad-
justment diagnosis at No Charge.
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78. For Rent - Miscellaneous

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PEANUTS

The Ocean is full of
water. "Hail you my
sister." "What else?"
That's a good question.



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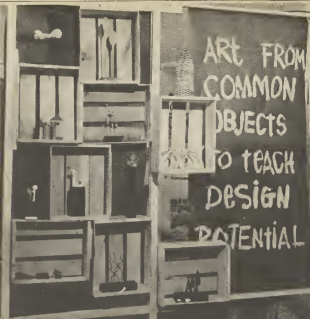


Photo by Gary Neidiger

Environmental design displayed in ELWC Gallery

How can you use a collection of bottle caps, sugar cubes, pointed cups, or pieces of gum to decorate your apartment?

Common materials such as these have been formed into designs at an environmental design exhibit in the Art Gallery of the Wilkinson Center.

Also featured in the exhibit, entitled "This is Environmental Design at BYU," are "UEDO" or "unaltered found objects," furniture from Italy, drawings and

pictures of the interior of buildings, and scale models of playgrounds and city entrance information areas.

Slides showing landscape, interiors of homes, and basic principles of environmental design are also part of the exhibit.

The exhibit is designed in the form of a maze and has light colors and rough lettering.

It was designed by Tim Nielsen, an environmental design student, as a project for a three-dimensional design class.

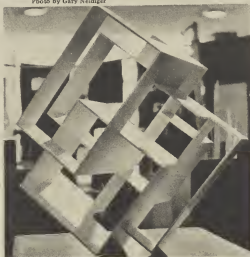


Photo by Gary Neidiger

News Notes

Y JUDO CLUB

Meet tonight at 9 in the Wrestling Room of the Flathouse. All interested students invited.

THREE OF MANY FEATHERS

Meet Wed. at 7 p.m. in A104 JKB. Non-Indians invited.

IKS

There will be an open house tonight at 7:30 in the Skyroom of ELWC. It's for all men interested in the intercultural Kinkadee. The speaker will be Ray Beckham of the Communications Dept.

ASBYU EXECUTIVE COUNCIL

Meet Wed. at 4 in 374 ELWC. If there is an issue which an individual would like investigated or discussed by them, please contact Don Eshon, 438 ELWC prior to council meetings. All are invited.

1-STEP

Meet tomorrow at 11 a.m. in 316 MCKB. Come with questions about the 1-Step program.

WIND BREAKERS

Meet Wed. at 7:30 in 163 JKB. Final plans for trip and final planning for display in ELWC.

HISTORY DEPARTMENT

The Department will show a free film, Daniel Webster, at 5 p.m. today in the J.S. Auditorium. It is one in a series of free films to be shown this year.

Applicants now sought for Miss International Week

Applications for Miss International Week, who will reign over International Students' Week, March 21-27, will be available March 1 in 445 ELWC.

This will be the first time Miss International Week has been chosen. According to Chuck Henry, Vice President of Student Organizations, all contestants will be judged on competition in three areas. They will be required to design a poster depicting an aspect of their country and to perform a talent typical of their country. Finally, they will be judged on their knowledge of world affairs and of other foreign cultures in a personal interview.

Final judging will take place March 17. For more information, call extension 3288.

Students to tour Alaska for writing, photography

Twelve BYU students and their instructors are completing plans for a 4,800-mile summertime odyssey into the wilds of Alaska. Their mission: outdoor magazine articles and photos.

Members of a unique offering known as Operation Midnight Sun, the students will depart Provo May 29 in three Chevrolet Vans for Prince Rupert, B.C., where they will board the Alaska Ferry and head up the fabled Inside Passage.

Working in cooperation with the Alaska Travel Division, Forest Service, local newspapers and government agencies, the writers and photographers will fan out over the entire Southeast Alaska area in search of story material, traveling by ferry, small boats, float planes and often by their own boot leather.

The four week trek will be strictly a camping situation all the way, according to Herbert E. McLean, BYU communications instructor, who conceived Operation Midnight Sun four years ago.

"By the time we arrive back in Provo on July 4 these kids will know how to conduct an

Western tours scheduled for BYU folk dance team

The famous International Dancers of Brigham Young University, who were called "bright, shiny and enthusiastic" by New York Times after their performance at Lincoln Center last fall, have scheduled tours of California March 6-13 and Idaho, Wyoming, and Canada April 23-May 1.

The group combines the talents of the International Folk Dancers, directed by Mrs. Mary Bee Jensen, and the Ballroom Dance Team, directed by Roy and June Mavor.

The tour of California will stop in San Bernardino, Los Angeles, Burbank, Torrance, Escondido and Lancaster.

The northern stops are in Montpelier, Idaho; Big Piney, Rock Springs, Cheyenne, Wyo.; Denver, Colorado Springs, and Grand Junction, Colo.

The International Folk Dancers completed their fifth tour of Europe last summer and will

return to Europe again this spring. They visited 15 European countries on their triumphal tour and gave over 100 performances in a very crowded eleven weeks.

The dancers have been featured on national television in western countries in Europe, Swedish National Television, featuring the group last fall in a one-hour show in color. They appeared in the Tivoli Gardens, Schumann Circus Theater and Ribald Fest. They have performed at the Tivoli with the 10-Tower as the backdrop and stage built in the center bull-fight ring in Abruzzo, Portugal.

The Ballroom Dance Team has a major share of the trophy the Western U.S. Champion at the California Star Ball Hollywood in November. It has no competition as it has only highly trained ballroom dance team in the country.

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